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The Paul and Mary Mellon Collection
of Alchemy and the Occult



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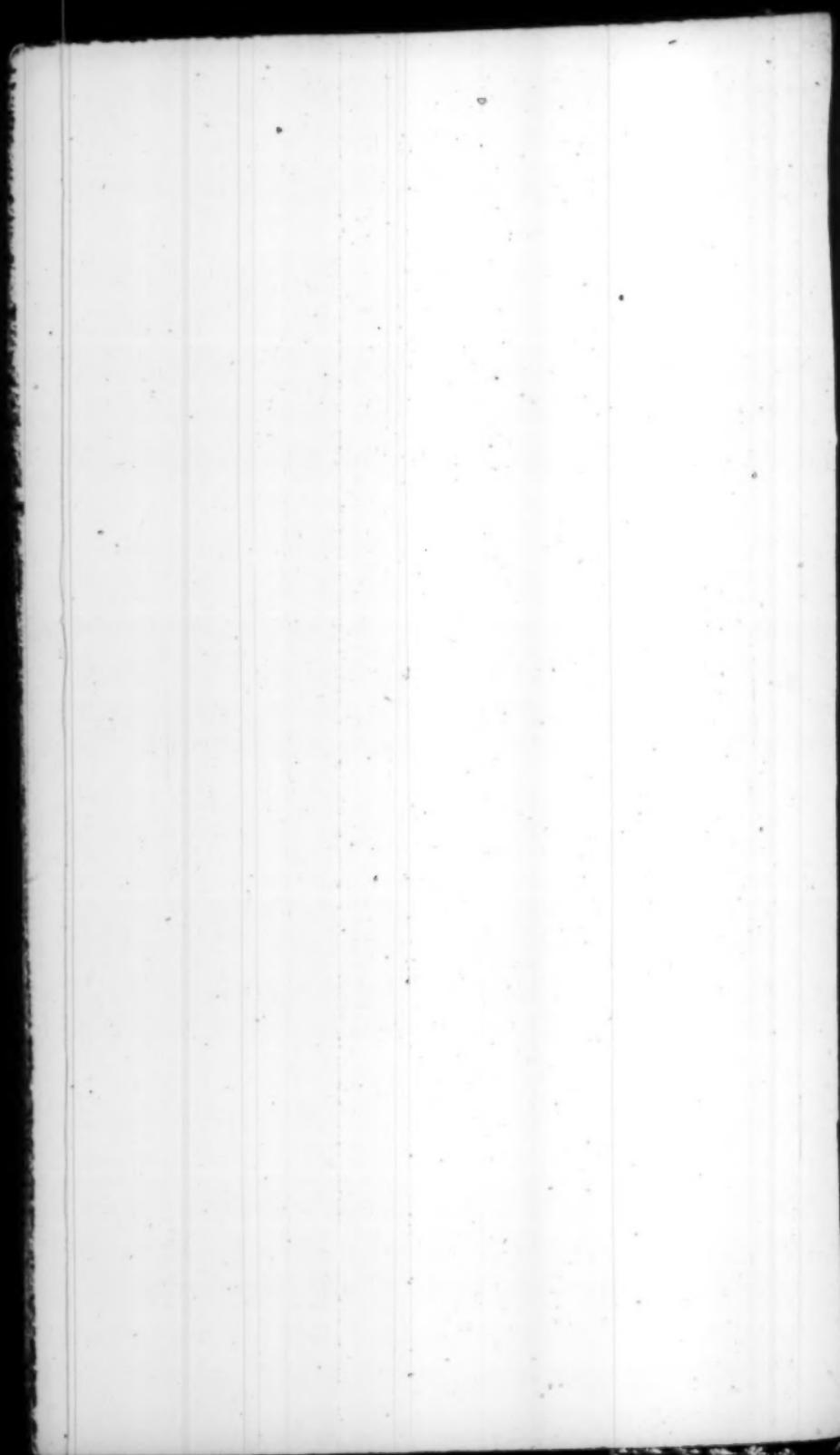
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The Paul and Mary Mellon Collection
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A G V I D E TO GRAND IVRY MEN, DIVIDED INTO TWO BOOKS:

In the First, is the Authors best
aduice to them what to doe, before they
bring in a *Billa vera* in cases of *witchcraft*, with a
Christian Direction to such as are too much giuen vp.
on euery grosse to thinke themselues
bewitched.

In the Second, is a Treatise touching
Witches good and bad, how they may bee
knowne, euicted and condemned, with many par-
ticulars tending thereunto.

The second Addition.

By Rich. Bernard of Batcombe.

Prov. 17.15.

*He that iustifieth the wicked, and he that condemneth the
iust, even they both are an abomination to the Lord.*

*Thou shalt therefore inquire and make search, and aske, di-
ligently, whether it be truth, and the thing certaine, Deut.
10.13.14.*

LONDON,

Printed by Felix Kyngston for Edw. Blackmore,
and are to be sold at his shop in Pauls
Church yard. 1629.

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TO THE RIGHT HONOURABLE JUDGES,

S^r. John Wal-
ter, Knight, Lord
chiefe Baron of ^{and}
his Majesties
Court of Ex-
chequer:

S^r. John Den-
ham, Knight,
a worthy Baron
of the same
Honourable
Court.

The Reuerend and Religious
Judges in this Westerne
Circuit,

That wisedome from above, with
power and courage, bee in and vpon
them from the Lord in all causes
before them, to their due prayses
and endlesse com-
fort.

Right worthy Judges,

Sⁱnce your Lordships sat at
Tanton the last Summer
Assises, I haue (as time and
leasure from other studies,

A. 3 and

The Epistle

and the execution of Diuine
duties in my function would
permit) given my selfe to the
reading of many approued re-
lations touching the arraigne-
ment and condemnation of
Witches: as also treatises of
learned men, concerning the
devilish Art of Witchcraft,
adding wittall not a few
things, which otherwise I haue
learned and obserued.

The occasion offered and
the reasons drawing mee to
this studie, were the strang-
fits then, and yet continuing
upon some judged to bee be-
witched by those which were
then also condemned and exe-
cuted for the same: My up-
right meaning in my paines-
taking with Bull mistaken,
rumour spred, as if I follow-

Dedicatory.

red Witches, or were of Master Scots erroneous opinion, that Witches were silly deceived Melancholikes.

This my labour in all these will cleare mee: which I am bold to present to your Lordships, as a plaine Countrey Ministers testimony of his hearty reioycing, that God hath sent vs such wished-for upright and religious Judges.

I hope it shall not bee imputed as euill unto me that I haue chosen such worthily-honoured Patrons, so learned in our Lawes, of so great authority in the execution thereof, so judicious in discerning of causes, so iust in punishing sin, and so religiously disposed to advance Virtue and Religion.

The Epistle

I doe the more herein presume, for that I haue obserued your Lordships holy attension to the Word deliuered before you, and your worthy respect unto Gods Ministers; and therefore I doubt not of a favourable acceptance of my best seruice honestly intended for publike good. Yet humbly neuerthelesse crauing pardon, if in any thing herein I haue taken too much upon mee, and so praying hartily for your happy dayes, and your redoubled honour in your seruice of God for our King and Countrey, I humbly take leaue.

Batcombe.

Feb. 24.

Your Lordships in the
tender of his seruice
to be commanded,

Richard Bernard.



TO THE RIGHT WORSHIPFVLL,

Gerard Wood, Doctor of Divinitie, and Archdeacon of Wells; *Arthur Duck D. of the Ciuill Law, and Chan. to the Right Rev. Fa. the L. Bishop of Bath and Wells:*

Right Worshipfull,



OR two
books haue I
made a dou-
ble choice
of Patrones

for protection: because a
Treatise of this nature, nee-
deth shelter vnder both,
and that which is fortified,
iam Ecclesiastico, quam secu-

A 5 lari

lari brachio, will be more a-
uaileable, and passe more
acceptably among all sorts.
The sinne of witchcraft, and
the diabolicall practice
thereof, is *omnium scelerum*
atrocissimum, and in such as
haue the knowledge of
God, the greatest apostacie
from the faith. For they re-
nounce God, and giue
themselues by a couenant
to the Diuell. *Bad Witches*
many prosecute with all ea-
gernessse ; but *Magicians*,
Necromancers, (of whom his
late Maiestie giueth a dead-
ly censure in his *Daemonolo-
gie*) and the *Curing Witch*,
commonly called, The good
Witch, all sorts can let a-
lone : and yet bee these in
many respects worse then
the

Dedicatory.

the other. Would God my
endeauours might so pre-
uaile with Churchwardens
who are bound by solemne
oath, that they would make
conscience to present vnto
you the Ecclesiasticall Iud-
ges, both the Witches
themselues, as also all such
as resort vnto them. *Impuni-
tas peccandi licentiam peperit.*
Yet the euils growing here-
upon, both to bodies and
soules, cannot sufficiently
be expressed. I neede not, I
hope, with many words, in-
trate your good care to
suppresse such foule and
damnable courses: For I
know, that *citò dicta & percipiunt sapientes, & viris rerum
suarum sat agentibus non pla-
cet urgeri*: and what neede
is

is there *calcar currentibus*
addere?

I haue heretofore purpo-
sed sometime or other to
expresse my due respect vn-
to you both, as being my
worshipfull good friends.
To the one, as iustly claiming
a thankful remembrance for
his so long continued loue,
and louing fauours the true
fruits of a good affection:
who is to mee, *quia filio meo,*
benignissimus & incorrupte
patronus, to whom wee re-
maine cuer obliged. *To the*
other, for so verie kinde and
cuer louing countenance,
with a readinesse, vpon any
iust occasion, to do me any
lawfull fauour. Let it please
you now, *eo vuln sereno, quo*
meritum soletis, tractare, hoc
qua-

Dedicatory.

qualemque murusculum accipere ; and I shall reckon so fauorable an acceptance, as a sufficient recompence for my labour and paines. And so with due and duti-
full respect I take leaue,

Batcombe. Feb. 26.

Your Worships at
command,

R I C. B E R N A R D.

Persecution of the
Protestant Church
and the
Protestant cause
in the
United States.

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p. 10

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The summe of these
two bookes.

In the first Booke.



Hat Gods hand is in
all crosses, wher ruleth
over Devils, and over
all their instruments.

II. That strange diseases may
happen from onely naturall can-
ses and neither be wrought by Di-
uels nor Witches, and how to bee
discerned.

III. That one supposed to bee
possessed, or bewitched, may be a
very counterfeit, and how he may
be discouered.

IV. That Devils may doe
much mischiefe to man and beast,
of themselves (through Gods per-
mission)

The Contents.

mission) without any association with a Witch, and how to know this, with divers Questions, concerning Satans knowledge, his power to do mischief, of his possessing of bodies, and of his casting out.

V. That Christian minds, may not (as commonly many doe) forbeth with ascribe their crosses to Witchcraft, with the reasons of the manifold evils, which come thereby.

In the second Booke.

THAT there are Witches.

II. What sorts of people are most apt to be seduced and to be made Witches.

III. How these doe prepare themselves for Satan, when he enticeth to Witchcraft.

III. That Satan sheweth himselfe commonly in some visible shape

The Contents.

Shape to Witches.

V. Of an expresse league made
betweene the Spirit and a Witch
and how it is ratified.

VI. The proofes for this league:
also why bee insiceth to such a
contract, and the reasons, shewing
how it comoneth to passe, that such
are overtaken, to enter into such a
covenant with the Devil.

VII. That some there are
which onely make a secret league
with Satan, and who these be.

VIII. That there are such as
be called good Witches, and how
they may be knowne to be Witches.

IX. That none ought to goe to
these kind of witches for helpe.

X. That many yet neverthe-
lesse runne unto them and their
reasons, which are answered.

XI. That there are bad Witches,
and here of their common
practice, of their Familiars,
how they come by them, and how
many things must concurre, before
any can be bewitched.

XII.

The Contents.

XII. Of the signes to know whether one be bewitched.

XIII. What be the Witches watchwords, and their deeds which they doe ; both being as signes to their Familiars to set them on worke.

XIII. Who they bee that are most subiect to be hurt by Witches, and what the remedies be against them.

XV. Of the meanes which divers use to help themselves, when they suspect themselves to bee bewitched.

XVI. That witches may bee discovered, albeit there be heerein many difficulties, and what be the causes thereof.

XVII. Of the great presumptions of the practise of Witchcraft, for which the suspected may be brought before authority, and examined.

XVIII. What the maine point is, by which the suspected may bee certainly convicted of Witch-

The Contents.

UVitchery, with the evident
proofes thereof.

XIX. The manner of exa-
mining the suspected, thereby to
bring him or her to confesse the
crime.

XX. That all VVitches are
condemned by holy UUrte, with
the severall names therein ex-
pressed, and so of their severall
sorts mentioned in Scripture.

XXI. That every UVitch
ought to die, the imagined good, as
well as the bad.

XXII. That the rude carri-
age of people against even the bad
sorts of VVitches, when they bee
under the power of Authoritie,
ought to be reformed.

XXIII. In the end is added
how Satan in and by his VVitches
striveth to imitate God in many
particulars, the consideration
whereof will cleare the Readers
understanding in many things re-
lated betweene the Devil and the
VVitches, grounded upon this his
dam-

The Contents.

damnable imitation, to prouoke
the Lord to wrath, and to dishonour
his name.

XIX

A



A G V I D E TO GRAND- IVRY MEN.

The first Booke.

CHAP. I.

Godshand is first to bee considerid in all croffes, whatsoeuer the meanes be, and whosoever the instruments: for he ruleth ouer all.



An is vnder the authority of his Maker, who seeth all his wayes and his wandring by-paths'

*Godshand
in all affli-
tions and
croffes.*

paths, and to recall him, layes his chastisements vpon him : for afflictions come not out of the dust, Iob. 5. 6. Neither happen they by chance as the *Priests of the Philistims* once spake, 1. Sam. 6. 9. but the euill of punishment is from the Lord, Amos 3. 6.

The Lord smote all the first borne both of man and beast in Egypt, Exo. 21. 29. He smote *Iehoram*, the sonne of *Iehosaphat*, for his turkish cruelty towards his brethren, with an incurable disease, till his bowels fell out, 2. Chron. 21. 18. 19. *Nebuchadnezzar*, Dan. 4. 31. by the hand of God vpon him, was made brutish, to liue like a beast. And did not Gods Angell smite *Herod*, causing Wormes to eate him to death?

Deuils doe much mischiefe, but eu'en by these also doth God worke his will, and these doe nothing without the hand of his proui-

prouidence : for,

I. These wicked and vncleane spirits, he doth send, as the executioners of his iustice, as he did amongst the *Egyptians*, Psal. 78. 49. also betweene *Abimelech* & and the *Sichemites*, Iudg. 9.23. So he sent an euill spirit vpon *Saul* to vexe him, 1. Sam. 16.15. & a lying spirit into the mouches of the false *prophets*, 1. King. 22. And it is plaine in Saint *Marke* that the Diuels desired Christ to send the into the herd of Swine, Mar. 5.12.

Diuels doe
nothing but
by Gods
leave.

Diuels can-
not do what
they list.

II. When hee hath sent them, they doe not what list, but proceede so farre onely, as he pleaseth, whether to hurt a mans body, or his children, or his goods : they are strictly limitted, and cannot goe beyond their commision, as may be seene in the story of *Iob*, 1. 12. and 2.6. Yea, though they be not a few, but a very *Legion of Denils*, they cannot enter into the Swine of the filthy

filthy *Gadarenes*, without Gods
leauue and licence, Matth 8.31.

III. As they cannot do what
they will, so they cannot stay to
vexe or afflict any, longer then
he pleaseth: for he can bind the
Deuile by his Angels, Reu 20.1 he
can giue man power ouer them,
Marke 6.7. and when hee com-
mandeth, they must giue ouer,
though never so sore against
their wills. Luk 4.35.

Witches can
doe nothing
but as God
permitts.

If hee thus rule ouer Deuils,
wee may well thinke that hee
hath an hand ouer his instru-
ments, Witches and Sorcerers.
He gaue the Magicians and Sor-
cerers of Egypt, leauue for a while
to worke their feates; but when
hee pleased, hee restrained them,
and then they could doe no
more, Exodus 8.19. And did not
the VVitch *Balaam* confesse,
saying, Though *Balak* would
giue him his house full of
gold and siluer, hee could not
goe beyond the Word of the
Lord

Lord, to doe lesse, or more, Num. 12. 18. although *Balaam* thought otherwise, that *Balaam* could blesse and curse whom he listed: But if God doe not curse, a Witches curse is of no force, Num. 23. 8. *Elymas* was a famous Sorcerer: but how quickly did God confound him by the Ministrie of *Paul*, and struck him blind, before the Deputie and the people, Act. 13. 11? *Neither Devils, nor Witches, nor wicked men, can doe any thing without the Lords leave*, Genesis 19.11. & 31.29. Isa. 37.29.

These things being so, the consideration heereof should teach men:

I. To take heed, not to prouoke God to wrath, who is the God of hostes: who hath his Angels in heauen to send out against vs, the powers of all his creatures to punish vs: as the fire to consume vs, as he did *Sodom*: the waters to dtowne vs, as hee

*Not by sin
to prouoke
God*

did the *Egyptians* : the earth to open and swallow vs vp, as it did the Rebell *Corah* and his company. The wicked of the world can he make to rise vp, and to kill one another, 2.Chr. 20.23. Yea, hee hath Deuils at command to goe out and torment men, 1. Sam. 16.15. and he can let them loose to worke for Witches, that they may haue their desires ypon the wicked, to make men alwayes feare and tremble before him.

II. Being afflicted, not to curse or blaspheme, as Satan labours to make men doe, and as the wicked will doe; nor to be furiously enraged against suspected instruments, as vaine, dissolute, and irreligious people commonly doe, which desire forthwith to be reuenged on them, as if it were those onely that afflicted them: But first, men ought with all reuercence and feare, to acknowledge, that all that befall eth

Beware of
impatience.
Job 1.11.
& 2.5.
Reu.16.
11.
S. of Disc.
of Wiccb. F.
1.2.

Acknow-
ledge Gods
hand upon
us in affli-
ctions.

falleth them, to bee Gods hand :
yea, though they know, the De-
uill and his diuelish instruments,
to haue their hands therin. Job
in his trouble said, *The Lord gi-
ueth, and the Lord taketh away,*
Job 1.12. His terours, he called
them the *terours of God*, Chap.
6.4. and he said, that *God scar-
red him with dreames, and ter-
rified him with visions*, Chap.7.
14. *Joseph* in his troubles, yea,
in his brethrens vnnaturall dea-
lings, saw the Lord therein, Gen.
45.5,7. and said it was not they,
but the Lord, that sent him into
Egypt. Yea, the Church in her
great calamities, though shee saw
the instruments and felt their
wrath, yet shee faith, that God
had done these things, Lam. 1.15
& 2. 1, 7. And this acknow-
ledgement is sometimes in the
mouthes of very Witches, con-
fessing, that the euill befalling
them and others, is the very fin-
ger of God, Exo. 8. 19. And

so said Sauls seruants of the euill spirit : *That he was sent of the Lord vpon Saul to vexe him,* 1.Sam.16.15.

Be patient towards the instruments doing vs euill.

2. Therefore to bee patient towards the instruments, as was *David* towards *Shimei*, who threw stones at him, railed on him, and cursed him : 2.Sam.16.10. He yet held his peace, because hee knew the Lords will was therein, and that he had done it, Psa. 39.9. We may not be like to *Iehoram* the sonne of *Iezabel*, who though hee knew, that the Lords hand was vpon him and his people, and also did acknowledge so much, yet was he so impatient to indure the miserie, and so hellishly enraged, as he swore to bee reuenged vpon *Elisha* the Prophet, & to take away his life, 2.King. 6.31, 33. as if he had beene the cause of their calamity. True it is, that euill instruments are to bee punished, and our patience should not hinder

nor

Beware of revenge in pursue of justice.

nor hold backe the course of Iu-
stice: but this is not to be looked
vnto in the first place, nor, the
instruments to be pursued with
wrath and with a reuengefull
spirit, as if they were onely to be
blamed, and not men themselues
for their sinnes, procuring such
euils to themselues.

3. Seeing Gods hand vpon
vs (who doth not willingly
grieue vs, it wee prouoke him
not, Lam. 3. 33. Ier. 25. 6.)
this must draw vs to a search-
ing of our waies, Lam. 3. 40.
to the acknowledgement of
our sinnes, and to confess God
to bee iu^t: and so humble our
selues in fasting and prayer, lea-
ving our ill courses, and labou-
ring to be reformed, and so re-
moue Gods hand. And after-
wards, if there bee euident
prooфе and iust cause, then to
proceede; Yet with charity,
against wicked instruments,
seeking to haue them punish-

Labour to
see our sins,
and be re-
formed.

2. Chri. 2.
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ed, for their amendment. This is Religion: this is Christian-like: thus ought the afflicted to behauē themselfues, and not sweare and stare, curse and rage, against such as they suspect to harme them, seeking to bee reuenged of them, plotting their deaths, and reioycing that they haue their wills, and so thinke all to bee well: though their owne wayes be wicked, going on still without reformation, euen to the pit.

What to do
when we see
others affli-
cted.

And as the afflicted should be humbled vnder Gods hand, so the beholders looking on their afflictions, should not sit down to censure them, because they suffer such things; as *Jobs* friends did him; but should learne Christs lesson, thereby to see their owne danger, and know, that except they repent, they may likewise bee so tormented, and perish, Luke 13.

3.5.

CHAP.

C H A P. 2.

Strange diseases may happen either to man or beast, and the same originally from some naturall cause, and neither effected by Devils, nor yet proceeded from Witches.

It is the generall madnesse of people to ascribe vnto Witchcraft, whatsoeuer falleth out vndeclared, or strange to vulgar sence. I will heere therefore write downe the particular instances of strange and wonderfull diseases set downe by a learned ^a Physcion; in all which is a deceiuing apparence, comming neere to the similitude of bewitching, in ordinary and common apprehensions which cannot discerne of diseases, nor the true causes thereof. I will here write them out, as I find them in his discourse, yet a little more distinctly,

^a D. Cotta
in his dis-
course of
Emperick.
and chap. 3.
of witch-
craft.

Instances of
strange dis-
eases; and
no worke of
witchcraft.

stinctly, for common capacities.

Catalepsis.

^b D. Mason
in his pract.
of Phys. part
1. c. 12.

Sect. 11. fol.
136.

In one kind of disease (hee calleth it *Catalepsis* or *Catoche*) the whole body is as it were in a minute suddainely taken in the midft of some ordinary gesture or action (whether sitting, standing, writing, or looking vp to the heauens, as ^b another Physicion speaketh) and therein is continued some space together, as if frozen, generally starke and stiffe, in all parts, without fence or motion; yet with the eyes open and breathing freely, as if the party were a liuing image. What common conceit beholding this (as it befell to a child of one Master **Bakers** of *Country*, who was thus afflicted,) but would thinke there were Witchcraft here practized?

Apoplexia.

In another disease, (as in the *Apoplexia*, or *in morbo attonito*, as hee speaketh.) the sicke are also

also suddenly taken and surprized with a senselssse trance and generall astonishment, or sideration and benumming of all the limbes, voide of all sensē and mōuing, many houres together, on-ly the breath striueth against the danger of suffocation, and still the pulse beateth.

In another, the sicke are swiftly surprized with so profound and deadly a sleepe, as no call, nor cry, nor noyse, no stimulation can in many houres awake and raise them. So was one Master *Rosin* of *Nothampton* taken for the space of two dayes, and two nights.

Iulius the 2. Pope of that name, was thus afflicted, and *Ioannes Scotus* (as ^c another writeth) lying, by this sicknesse, as dead, was buried before he was dead.

In another (by *Galen* (faith hee) called *Coma vigilans*) the sicke are doubtfully held, in

The Carnum.

^c Bodin in
Dæmonomaniā, lib.
2. c. 6.

*Coma vigi-
lans.*

some part waking, in another part sleeping: in some respects, manners and parts, expressing wakefull motions; sense, speech, right apprehension, memorie and imagination: but in other respects, parts and manners, as asleepe, voide of the liberty and vse of sense, motion, or any other facultie.

Strange effects of violent diseases.

Now contrary to these former, he maketh mention of diuers others, as of the falling sicknesse, and of diuers kindes of conuulsions: In these diseases,

1. Some will bite their tongues, and flesh.
2. Some make fearefull and frightfull outcries and shreekings.
3. Some are violently tossed and tumbled from one place to another.
4. Some froth, gnash with their teeth, with their faces deformed, and drawne awry.
5. Some

5. Some haue all parts pe-
stered, and writhen into ougly
shapes: as their heads forward,
their faces backward, eyes rol-
ling, inordinately twinkling,
the mouth distorted into diuers
formes, grinning, mowing, ga-
ping wide, or close shut.

6. Some haue their limbes,
and diuers members suddaine-
ly with violence snatched vp
and carryed aloft, and by their
owne weight suffered to fall a-
gaine.

7. Some haue an inordinate
leaping, and hopping of the
flesh, through euery member of
the body, as if some living thing
were there.

And as the bodie is meta-
morphosed into such strange
shapes, so in some diseases
(saith hee) is the minde strange-
ly transported into visions and
apparitions: so as sometimes
they will complaine of Witch-
es and Deuils, broadly descri-
bing

Note this.
The minde
trembled
with appa-
ritions, and
yet nor the
party be-
witched.

An example
of a strange
affliction,
and no be-
witching.

bing the shapes and gestures of such as are comming towards them.

One example amongst many other, he bringeth of a Gentleman's daughter in Warwickshire, his patient afflicted in an vnknowne manner, and strange to her parents, neighbours, and to some Phisicions also.

1. Shee had a vehement shaking, and violent casting forward of her head euery day *at a set time*, in a much marueiled at fashion, and with a lowde and shrill inarticulate sound of two fillables *Ipha, Ipha*.

2. Shee had diuers tortures of her mouth and face, with staring and rowling her eyes, sprawling and tumbling vpon the ground, grating and gnashing of her teeth.

3. Sometimes shee fell into a deadly trance, therein continuing the space of a day, representing the shape and image of

of death, without all sense and motion, sauing breathing and her pulse, neither was shee moued with pinching, or the like.

4. When shee came out of the same, shee would, as iffearefully affrighted, cast her eyes, looking backward, then on either side, and ouer her head, as seeing something, and then her eyes would be staring open, and her mouth gaping wide, with her hands and armes strongly stretched out aboue her head, with a generall starknesse and stiftenesse.

5. When shee was out of her fits and seemed to sleepe and flumber, then her imagination ledde her hands to diuers actions and motions, arguing folly, and defect of reason, with her hands onely feeling (without the helpe of any other sense) she would dresse and attire the heads of such women, as were by her: so strong was her imagination

gination to leade her feeling.

These and other particulars are mentioned; yet the *causes naturall*, and *naturall meanes* were used by him, and at length by the benefit of the *Baths* shee was cured.

In the same
ooke, c. 9.
An other
instance.

Another story he records of a poore boy of *Pichley* in *Northamptonshire*, who was suddenly surprized with a vehement conuulsion, drawing his head and heeles violently backward, carrying his whole body into a roundnesse, tumbling vp and downe, with much paine and inward groaning. The parents held him bewitched, and therefore sent for a wise woman, who played her witchery trickes, but could doe nothing. The Doctor shewed the naturall cause to be Worms, which in some time after, the Boy did void and was perfectly well.

In another book of his, called
The tryall of Wicbcraft. chap. 2.

pag.

pag. 15, 16, 17. he maketh mention of diuers sorts of persons tormented with diseases, with their terrible accidents and afflictions to the body, both of men, women and children, the reason whereof could not bee discerned till after death: but their bodies being opened, the reasons in nature, were very evident in sight.

Amongst the rest, one story hee relates, to shew the pestilent euill of seeking to a *White Witch and Wizard*, of a *Gentlewoman* strangely afflicted, with variety of strange tormenting diseases together; and being almost cured, it was by a *Wizard* whispered, and thereupon belieued, that shee was merely bewitched: which supposed Witches were thereupon attached, accused, arraigned, found guilty and executed; and yet (saith he) in true reason, and iudicious discerning, it is as cleere,

Of the euill
which hap-
pened in
seeking to a
Witch.

as

as the brightest day, that no accident befalling her, was other then naturall. An accursed crediting then of a Wizard, vniustly occasioned the taking away of the lives of these so suspected; But thogh the diseases ceased for some sixe yeeres, yet some of her fits returned againe in the seuenth yeere following, and continued longer vpon her, then the other; and now if they will beleue a Wizard againe, they must goe and conceit other Witches, and hang them too.

*Of the force
of Fancy.
In his book
against
Empericks,
c. 8.*

*Instances
in two wo-
men.*

But now to leaue diseases, it is good to obserue the force of *Fancy* and *Feare*, whereby may bee found Witches. But where? only in a foolish sconce (as he speaketh.) And to shew this, hee instanceth the force thereof in two women going to a Physicion, one after another. To the one hec said, shee was like to bee vexed with the *Sciatica*, whereof he saw the apparent

parant signes, which shee affirmed never to haue had the motion of in all her life: now the same night returning home, shee was painfully and grieuously afflicted with it. To the other, comming some two or three dayes after, besides the paine shee made knowne, bee by signes told her of the Crampe, which shee before sensibly never had felt, yet that night also it came to her.

Now the first party knowing how it hapned to her selfe, and hearing the like of her neighbour, presently concluded, that shee surely was bewitched by the Physician. But after her husband, (an vnderstanding man) to satisfie his wifes minde being impatient during her paines) had gone and returned from the Physician, shee was altered in her opinion, and then prayed her husband to go once more to aske him forgiuenesse, and

and if hee so would, then should shee be well: and indeed so her imagination wrought, that at her husbands returne, shee met him at the doore, and told him that shee was well.

A young man
at Tanton
Affises.

How did a lusty young man at the Affises presently faint in reading a conference of two spirits, whilst the suspected Witch was at the Barre, merely vpon feare to be in danger to be bewitched, as was euident by his words, saying, *O thou Rogue, wilt thou bewitch me too?*

Fear and imagination make many Witches among countrey people, being superstitiously addicted, and led with foolish obseruations, and imaginarike signes of good and bad lucke.

Therefore seeing there may bee such naturall causes truely alledged for those things, which seemed to bee inflicted by Satan, and the prouocation of Witches:

I. Let

I. Let such as suspect them-selves to bee bewitched, consider whether the cause of their vexation be not naturall, and enquire not of a diuellish Wizard, but of learned and judicious Physicians to know their disease, lest they suspect their neighbours vniustly, and for a iust punishment, God giue them ouer into the hands of those that they doe feare. So likewise should they in the losse of their cattell, looke to the naturall causes of their death: for a beast and horse may die suddenly, and not be bewitched: as an horse of one Master *Dorington* in *Huntingtonshire*, suddenly falling downe dead, was opened, there was found in his heart a strange worme round together like a Toade, but being spred, had 50. branches, and was seuen-teeue inches long.

II. The Gentlemen of the Grand-Iury, in case of Witchcraft,

What they are to doe, which suspect them-selves to be bewitched.

Howes
Chron.
fol. 19.

What the
the Grand
Iury should
do.

craft, when complaints are made; should,

1. Be inquisitive of the grounds leading the Complainant, *why hee thinketh himselfe, or any of his, to be bewitched?* whether it bee not rather from his owne feare, then from any other cause? or whether the affliction be not from some naturall cause?

2. To enquire whether hee hath taken aduice of some learned Physicians, and hath also vsed their best helpes, for remedie, before they enter into consideration of the practices of VVitcherie: because valesse the VVitchcraft be very cleere, they may bee much mistakē; and better it were, till the truth appeare, to write an *Ignoramus*, then vpon oath to set down *Billa vera*, and so thrust an intricate case vpon a Iury of simple men, who proceed too often vpon relations of meere presumptions, and these sometimes very weake ones

ones too, to take away mens liues.

It is vndoubtedly true, that there is a very great, and also a deceiuable likenesse, betweene some diseases naturall, and those that bee really and truely supernaturall, comming by the Diuell and VVitchery, and therefore need the iudgement of some skilfull Physician to help to discerne, and to make a cleere difference betweene the one and the other, that men may proceed iudiciously, and so rightly with comfort of conscience, that they be not guilty of bloud.

Sometimes with a naturall disease Satan may also intermix his supernaturall worke, to hide his, and the VVitches practices, vnder such naturall diseases, when they at one time worke together. This requireth great vnderstanding, to make a true decision, and right distinction of one from the other, by reason

*Naturall
diseases
may seeme
supernatu-
rall.*

*Satan my
work with
a naturall
disease.*

son of the illusion (as one saith) of their deceiuable likenesses.

But though to the simple, the likenesse betweene both may seeme one and the same, yet the truth is, the Diuell cannot so mixe his worke with a naturall disease, but the same may be detected in the manifest oddes, and that in two things very clearely, as I haue read out of a learned Physician.

I. By the *Symptomes* and effects, which shew themselues beyond the nature of the disease. The naturall disease, with the true causes, and proper effects being first knowne, the other effects must needs be from the secret working of some supernaturall power. As for example in a *Convulsion* (with which a *Noble young man* was extraordinarily for a long time tormented) according to the ordinarie causes thereof in nature, it bereaueth the Patient of motion: for

See Delrio
in Disq.
mag.lib.6.
cap.2.Sec.
2.q.3.
pag.967.

How to dis-
cerne Sa-
tans super-
naturall
worke from
the naturall
disease.

An exam-
ple.
Fernel.lib.
2.cap.16.
de abditis
rurum
causis.

for his limbes are starke and stiffe: also it depriueth him of sense and vnderstanding. Therefore in a *Convulsion* to haue (as the young man had) an incredibile swiftnesse of motion, and withall vnderstanding and sense perfect, it must needs bee supernaturall.

II. By naturall remedies discreetly and fitly applyed according to Art: for there are two wayes by these, to detect the finger of Satan.

1. When these naturall meanes do lose their manifestly knowne nature, and certainly approoued vse and operation alwayes in their due application to the disease, whereto they properly belong.

2. Withall, when the vse of these remedies doe produce effects cleane contrary to their proper and naturall operation: as when one laboureth of a vehement burning thirst, and shall receiue

How to detect Satan in naturall remedies used.

receiue some moist and cooling thing to allay the heat, the same shall not onely lose his nature, but also cause a greater thirst immedately, and withall the hard closing vp the mouth therupon. This must needs be supernaturall. This second is to bee added to the former, because me-
dicines may, for want of Gods blessing, lose their operation, and because that God will perhaps haue sometimes the disease to be incurable.

CHAP.

C H A P. 3.

The supposed to be bewitched and tormented by the Diuell, may be a very counterfeit.

There may bee neither any naturall disease, nor any supernaturall worke of the Diuell in the seemingly afflicted party: but a meere counterfeiting of actions, motions, passions, distortions, perturbations, agitations, writhings, tumblings, tossings, wallowings, foamings, alteration of speech and voice, with gastly staring with the eyes: trances and relation of visions afterwards. For there is nothing almost in things of this nature so really true, but some can so lively resemble the same, as the spectators shal judge the partie to bee so indeed, as they seeme to be in outward appearance.

There was one Marwood, a

C con-

*what it is
that a
Counterfeite
may do.*

See the Declaration
of popish
imposture.
Examples
of counter-
feits.

confederate with *Weston*, *Dibdale*, and other Popish Priests, who did so cunningly act his part, in trembling, foaming, and raging, when hee was touched with *Campions* girdle, forsooth, as made the gull'd lookers on to weepe, iu beholding the cogging and iuggling companion in such a seeming miserable plight. The like I saw of a lewd girle at *Wells*; who to be revenged of a poore Woman, which had iustly complained against her to her mistresse, counterfeited to bee bewitched by her, and so plaide her part, as shee made many to wonder, and some to weepe, as if shee had been possessed.

The Boy of
Bilson a
Counterfeit

The Boy of *Bilson* his counterfeiting discouered, is notorious throughout the land; which Boy seemed to bee bewitched, and cryed out of a woman to haue bewitched him: and when she was brought in very secret-
ly,

ly, hee could discerne it. He had strange fits, and seemed therein deafe and dumbe: hee could writhe his mouth asfie, roule his eyes, as nothing but the white would appeare, and his head shake as one distracted. Hee vsually would cast vp his meate, vomit pinnes, ragges, straw, wrest and turne his head backward, grate with his teeth, gape hideously with his mouth, cling and draw in his belly and guts; groane and mourne pittifully; tell of the apparition of a spirit after his fits, seeming like a blacke-bird. He made water like inke sometimes, which some tried, and wrote with it. At the mentioning of the beginning of Saint Iohns Gospell: *In the beginning was the Word, &c.* he would fall into his fits, as if he could not indure to heare these words: He became with fasting very weake, and his limbes by induring extremities, were be-

nummed. And to conclude, so resolved was hee to beare out his counterfeiting, as when hee was pinched often with fingers, pricked with needles, tickled on the sides, and once whipped with a rod (being but thirteene yeeres olde) he could not be discerned by either shrinking, or shrieking, to bewray the least passion or feeling.

And yet was hee discouered to be a counterfeit, and openly confessed the same, and how he came to learne these trickes, and by whom, and wherefore. At the Assises hee cryed God mercy, craued pardon of the poore Woman; and laftly prayed the whole Country to admit of his hearty confession and satisfaction.

To this may be added another example deliuered by Master *Scot*, in his discouerie of Witchcraft, booke 7 chap 1. and 2. The story is of one *Mildred*, a Ba-
- stard

An other
example a
counterfeit

stard of one *Alice Norrington*, seruant to one *William Spooner* of *Westwell* in *Kent*, *Anno 1574*. She feigned the voice of a Diuell within her, distinct frō her oyne voice. This counterfeit Diuell made answer to a great number of questions propounded by Ministers: He named one old Woman for a Witch, one old *Alice*, who kept him twenty yeeres in two bottles, one the backeside of her house, and elsewhere, and that he came in the likenesse of two birds, and was called *Parse-ner*, and that at her instigation hee had killed three, and named who they were, with many other things: Of all which, there were many witnesses, the names set down by Master *Scot*, and yet all this was counterfeited, and found out by one Master *Wotton*, and one Master *Darrel*, Justices, shée confessed her counterfeiting, and for the same receiued due punishment.

*Satan may
helpe coun-
terfeits.*

In this strange counterfeiting, it may yet verily be thought, that Satan might therein helpe him and her to play so cunningly this part as they did: for Satan is euer ready to further wickednesse, especially tending to the shedding of bloud, and to further Popish Idolatry, which the Boy of *Bilson* was enticed to doe, and the Popish Priests sought for to establish in exorcising the Boy, and professing to dispossesse him of three Diuels, if his parents would turne, forsooth, Catholiques.

Did not our late King *James*, by his wisedome, learning and experience, discouer diuers counterfeits?

*Iugglers.
Tumblers.*

Of *Iugglers*, and their quicke conueyances; as also of *Tumblers* dexteritie, agilitie and viuacitie of spirit, what they can doe euен to wotke admiration; as also of *seining a voice and hollow speaking*, euen to deceiue the sharpest

sharpest apprehension: Let such as please reade *Peler de Loier de spectris*, translated by *Zacharie Jones*, cap. 8.

Of a counterfeit Demoniacke, one for many is *Martha Broſier*, a French woman, of whom a large discourse is written by the Physicians of *Paris*, to the King of France.

Counterfeit
Demoni-
acks.
*Martha
Broſier*.

This young woman of some two and twenty yeeres of age, had many Spectators, Bishops, Abbats, Ecclesiasticall persons, Diuines, Religious men, Counsellors of State, Aduocates, Gentlemen, Ladies and Gentlewomen, with many learned Physicians, mentioned in the discourse.

Shee would fetch her breath very short, put her tonge out very farre, gnash with her teeth, writhe her mouth, as if shee had a conuulsion, roll and turne her eyes, disfigure her face, with diuers foule vnsee[n]ely and defor-

med lookes, seeme now and then to be vexed and tormented with many different and furious motions of all the visible parts of her body. There was a rumbling noise, like the spleene vnder her short ribs, on the left side, and her flanke she would shake as a panting horse after a violent race; often she would vter a roaring voice, when some read these words; *Verbum caro factum est,* & *homo factus est*: then with all her strength she would play her gambols: sometimes lying vp on her backe, she would as it were skip, and at foure or fiue such lifts, shee would remooue her selfe a great way, as once from an *Altar*, to the doore of a great *Chappel*, to the astonishment of the beholders, as if a very diuell had carried her: And though her motions were violent and sudden, yet there seemed no change of pulse, breath, or colour. In her fits she would

indure

indure without shew of paine,
the deep pricking of pinnes in her
hands, and necke, and hardly a-
ny signe of bloud. And yet for
all these things, after diuers
moneths shee was wisely disco-
uered to bee a lewd counterfeit,
and so adiudged by the Parlia-
ment, and that iudgement main-
tained for sound by the learned
Physicians of *Paris*, as is to
bee seene in the published dis-
course, wherein they giue rea-
sons of these her practices. And
whereas it was reported that
she spake in her belly and brest,
when her mouth and lips were
shut, they shew, that it is no
argument to proue a Diuell to
be such an one, and doe bring
two instances ; one of a woman
(as *Mildred* before mentioned)
that could doe so ; and ano-
ther of a *Rogue*, as they call
him, who by this tricke and such
other deuices got much mo-
ney.

*Instances of
such as
could
speak in
the brest or
belly, with
the mouth
close shut
and yet not
by the di-
uell.*

Why the
counter-
feits doe
play their
prankes.

In the De-
claration of
Popish im-
posture.

Now of these counterfeits, some play these parts for gaines, as the last named: some for reuenge, as the Wench at *Wells*: some to aduance Poperie, as did *Marwood*: some to please others, which would haue it so, as one *Mamie*, another companion with *Weston* and *Dibdale*, did in feigning his trances, though hee was indeed no counterfeit in his disease (called *hysterica passio*) but his trances hee confessed to be feined: some of a pleasure they take to gull spectators, and to bee had in admiration, when they perceiue their feates, and deuised tricks doe get credit; and by relation to bee made much more then they be, as did the many false reports which went of the aforesaid *Martha*, that she was lift vp into the ayre, and that shee spake *Greeke* and *Latine*, and other things, which was nothing so.

For when people come to
see

How it
happens
that be-
holders doe
make such
vnltrue re-
lations.

see such supposed to bee possessed by a Diuell, or Diuels; some are filled with fancy-full imaginations, some are possessed with feare; so, as they at first time on a sudden, thinke they heare and see more then they doe, and so make very strange relations without truth, if they take not time and come againe, and againe, to see and consider with iudgement, and with mature deliberation such deceiuable resemblances.

Therefore heere the Gentlemen of the *Grand-Iury*, before they write *Billa vera*, are with all serious attention to looke vpon the seeming bewitched, and to ponder all the circumstances, lest they bee deceiued by a counterfeit: for such a one, without very wary circumspection, may soone bee taken for one indeed bewitched, and that vpon these grounds.

i. Through mens sudden
be-

why coun-
terfeits are
judged to
be bewit-
ched.

beholding such vnaccustomed
strange feates, as these counter-
feits can act.

2. By their simple apprehen-
sion of the outward apparances
of things, nor imagining that
therein is deceit.

3. He vpon their easie beliefe,
to take it as they see, and imagine
also to be, without diligent search
to diue farther into the deceit.

4. By the relation of that,
that they haue seene and heard,
with not a few additions of
their owne mistake, setting all
out with words of wonderment,
to allure others to their vaine be-
lief.

5. Lastly, by the credulous-
nesse of too too many, receiuing
these reports as true, and ouer-
confidently auerring them so to
bee : to the settling of mens o-
pinions, that those shewes are in-
deede substances, and that the
partie, or parties are bewitched,
without all peraduenturc.

There-

Therefore let the wise Jury
heere make diligent inquirie,

1. After the wisedome and
discretion of the witnesses, whe-
ther they can discerne well be-
tweene reall and counterfeit acts;
and how they so discerne the
same.

2. What sufficient triall hath
been made of the supposed be-
witched, as also, by whom, and
how long.

3. And to these let them adde,
for still better satisfaction, their
owne endeavour, to discouer the
juggling tricks.

But here it may bee demanded,
How Counterfeits may bee dis-
covered?

To answere to this, wee must
consider, first, what a Counter-
feit is, and secondly, what it is
that hee endeouers to counter-
feite.

1. A Counterfeite is not that
truely, which hee pretendeth to
bee, but onely a shadow there-
of

What the
Jury is to
inquire of
in this case
of counter-
feiting.

Quest.

Answ.

what a
counterfeite
is.

of, in a most cunning manner, resembling it, that by the likeness hee may deceiue others, to further his owne intended ends therein: so that in the resemblance and apparent shewes lyeth the deceite. To this, the spectators must diligently take heede, obserue warily, set themselves downe to examine them afterwards, and to be carefull not to credit any thing at first view.

A Counterfeite is not restrained by the power of that which hee or shee laboureth to shadow out, whether a thing naturall, or supernaturall; which in one, nor a Counterfeit, haue a power ouer him or her, in whom, or on whom they bee; so as they cannot shew them at their owne pleasure, but when the naturall, or supernaturall power worketh: but the *Counterfeite* is his owne, to doe his tricks when hee pleaseth, for his best aduantage.

There-

How to dis-
cover, and
what to ob-
serue in a
counterfeit.

Therefore the iudicious Spe-
ctatours are to weigh serious-
ly the occasion of entring into
the fits, with all circumstances,
before whom, at what time, in
what place, who those be which
are about him or her, what
both the party and they doe
before, in the time of the fit,
and after: and withall, to ob-
serue the manner how the par-
tie entreth, continueth, and
endeth the fits: that out of ei-
ther some, or out of all these,
his or her fraud may bee dis-
couered, as yndoubtedly it may in
conuenient time, though not on
a suddaine, nor in the concourse
of an ignorant, wondring, talk-
ing, and amazed multitude, ne-
cessarily to be remooued, in try-
ing a cunning Counterfeite.

What ill
that such
do counter-
feite.

I I. Hauing thus confide-
red the first thing for the dis-
couerie, the next is, to know
what hee goeth about to coun-
terfeite, not professedly, as Stage-
players

Naturall
diseases.

How to dis-
cover one
that doth
counterfeit
naturall
diseases.
The nature
of the dis-
ease.

Players do, the actions, manners, conditions, places, and states of men; but one of these two, either the naturall (but violent) diseases, or supernaturall workes of the Deuill.

If hee or shee counterfeite naturall diseases, as the *Apoplexie*, the *Epilepsie*, the *Convulsion*, the *Frensie*, *Histerica passio*, the *Soffocation of the Matrix*, or the *Mother*, the motion of *Trembling* and *Panting*, the *Crampe* and *Stifnesse*, or the diseases mingled; of these, the learned, iudicious and experienced Physicians must bee the men to discouer him or her so counterfeiting.

But in absence of these, for the present, if any bee otherwise learned, and haue booke, let him or them,

I. Consider the nature of any disease, and the accidents there-of, which is to haue their times of beginning, of increasing of full force,

force, and so of declination.

Now this being so, the nature of naturall diseases and accidents thereof, as Physicians doe teach: enquiry must bee made, whether they beganne by little and little, increasing in time to ful force: or that at the first, when they seemed to take beginning, they at once then mounted to the vtmost extremitie; and do likewise cease all in a moment: then the disease and accidents thereof, are either counterfeit, or supernaturall, as were the Boyles on the *Egyptians*, and blaynes suddenly breaking out, as did the sore boyles on *Jobs* body, and were not naturall.

II. Consider the fits, and to what speciall disease those fits may be resembled: & if any man haue such booke, as doe describe the nature of such diseases, let them looke thereinto, and compare them together, to see the oddes and differences.

Exod.9.
Iob 1.7.

*The fits and
where to
resemble
them.*

*Effects of
the disease.*

*A counter-
feit may
base a na-
turall dis-
ease vpon
him.*

rences betweene them.

III. Consider how that naturall diseases and motions thereof, especially violent, (which these vndertake to counterfeite) leaue the bodies weakened, the visage pale, the breath panting, the pulle changed, the spirits infiebled, with such other effects, as violent diseases, from naturall cause doe produce, and leaue as true testimonies of the truth thereof. If therefore after the violent fits, the parties be strong, can walke about, talke with merry company, tosse the pot, whiffe the Tobacco pipe and such like; the disease, if it bee not supernaturall, it is counterfeite; for it is not naturall.

But before I leaue this; one thing more must be noted, that euen a Counterfeite may haue some naturall disease vpon him or her, and make aduantage thereof, adding their owne iugling tricks thereto. As *Ma-
homet*

homer the Turkish false prophet made benefit of the falling sicknesse, with which disease hee was afflicted. So some with melancholy affected, may become pale and meager, and being subtile in their inuention, will thercof make vse to play their prankes. The man *Mainic* before named, ha^t *te Hysterica passio*, and added thereto counterfeit trances. Care therefore must be had, to differnce the counterfeiting, from that which is naturall, which requireth iudgement. And therefore, albeit I haue set downe these, as some helpes, where the Physician cannot bce had, to informe the Gentlemen of the Iewry; yet if it be possible, let them vse the learned mens helpe and aduice in those things. And thus much for the discouering of a counterfeit in naturall diseases.

But now if he or shee counterfeit Diabolicall practices of

persons

How to detect a counterfeiter of diabolicall and supernaturall tricks.

Extraordi-
nary
strength.

Throwne
with vio-
lence.

Lunatick.

persons bewitched and possessed; then are the Gentlemen to acquaint themselues with the true signes of such as be possessed, so to discouer the disseimbler; and according as I find in holy Scripture, they be these:

I. An extraordinary strength, accompanied with exceeding fiercenesse, so bee able to pull chaines in funder, and to breake fetters in pieces, to cut themselues with stones, to teare off their cloathes, and to goe naked; to runne into solitary and hideous places, and not to bee tamed; Here is a Deuill, Mark. 5: 4,5. Luk. 8: 29.

II. When one is suddenly taken vp, and throwne with violence among and in the midst of a company, and not bee hurt, Luk. 4: 35.

III. When one is Lunaticke, taken often and cast into the fire, or water to bee destroyed, Math. 17: 15. Mar. 19: 22.

IV. When

I V. When one walloweth, foamest, gnasheth with his teeth, is rent and throwne to and fro, and withall pineth away in body, as in Mar. 9. 18, 20. and that for a very long time, to be so tormented.

wallow,
foames,
&c.

V. When sight, hearing, and speech, is taken from one strangely, as in Math. 12. 22. Mar. 9. 25.

Deafe.
Dumbe.

VI. When one is violently tormented, the spirit bruising the partie, making him or her, with tearings to foame againe, and suddenly to crie out, Luk. 9. 39.

Tormented
violently.

VII. When one speaketh, in his or her fits, in an extraordinary manner, not after their owne naturall or ordinary course of vnderstanding (as did Saul, 1. Sam. 18. 10.) speaking such truths, as possible they by no naturall apprehension, or by instruction, could attaine vnto, as did diuers possessed, concerning

Speake in
strange
manner.

ning Christ, who, they said, was the holy one of God, Mar. 1. 24. *The Son of God*, Mar. 3. 11. *The Sonne of the most high God*, Mar. 5. 7. and as the *Pythonesse* said of *Paul* and *Sylas*, *These are the seruants of the emerluing God, and teach vnto you the way of Salvation*, Acts 16. This knowledge they had not by naturall reason: for flesh and blood reuealed it not, Mat. 16. Neither did they learne it of men: for the Jewish Teachers opposed these truths, Math. 27. 43. & 26. 64. It was then the Deuill in them, that knew him, who made them so speake, Mar. 1. 34.

We may reade in learned relations, of such, as in their fits, would speake strange languages. *Fernelius*, an vndoubted testimonie, mentioneth, how hee saw an ignorant and frantick boy, and heard him in his madnesse to speake *Grecke*. *Melanchton* saith, that hee saw a De-

*Vnlearned
to speake
Grecke and
Latine.*
Lib. de
ab. J. recum.
causis, c.
16.
Bodin. de
Dæmono.
l. 3. c. 6.

a *Demoniacke* woman in *Saxony*, who could neither write nor
reade, and yet spake both *Greek*
and *Latine*.

VIII. When one diuineth,
as the *Pythonisse* did, *Act.16.* and
foretelleth to such as come to
demand questions of things to
come, or doeth reueale hidden
things. As *Sleiden* in his Com-
mentary telleth of *Anabapti-
sticall Maides*, when some hid
their monies, they would tell
where they hid the same.

IX. When holy means is vsed,
as Christ did by his Word and
power, thē the party to cry with
a lowd voice, to be fore borne,
and at the spirits departing, to be
left for dead, in the iudgement
of the beholders, *Mat.1.26.* & *9.*
26. *Luk.4.34.* & *15.42.* Thus it
fell out with the possessed, re-
corded in holy Scriptures. Let
the practices of Counterfeites
be tryed hereby, and also by
the signes of those that are be-
witched

*To be ter-
mented in
use of holy
meanes.*

witched. Of which (in the next booke and 12. Chapter) hereafter.

CHAP. IV.

That the Diuell and euill spirits, through Gods permission, may doe much euill unto the godly for their tryall, and unto the wicked for their punishment, without any association of Witches.

Deuils may
workē with
out wit-
ches.

IT is too common a received errore, amongst the vulgars, yea, and amongst not a few persons of better capacitie, that if any bee vexed by a spirit, that such are bewitched. But it is a cleere truth, that the Diuell may afflict man or woman, their children and their cattell, without the knowledge, consent or association with any Witch.

I. The History of the Evangelists

Storie of the
Euangelists.

uangelists accuse the diuell and vncleane spirites, for all the vexations, tormentes, and tortures which many possessed endured, and not a word of any VVitch, to set the Diuell on worke.

2. The people which brought the possessed to our Sauiour, complained onely of the Diuell, Matth. 15.22. Luke 9.39. They made no mention of VVitches, nor (for any thing wee reade) had any suspition of them.

3. VVe finde that God hath often sent the Diuell, as the Executioner of his displeasure, without any means of a VVitch, as amongst the Egyptians hee sent euill angels, as before I haue shewed out of Psal. 78.49. betweene *Abimelech* and the Sichemites, Iudg. 9.23. So vpon *Saul*, 1.Sam. 16.15. And so were a Legion sent by Christ into an Herd of Swine; Mar. 5.12. Thus wee see Diuels sent immediate-
ly from God, without any in-

People
complained
of Diuels
only.

Diuels sent
of God.

D stigati

stigation of VVitches, who are
giuen ouer of God into the
hands of the Diuell: neither
doth God vse them, as his in-
struments to worke by, as hee
doth by Devils, and other wic-
ked men, in other cases: as hee
did by *Nabuchadnezzar* with
his hoste, so by *Cyrus*, and o-
thers, to punish by them, whom
he had determined so to deale
with.

*Diuels
working
without
witches.*

4. VVe reade that the Diuell
entred into the Serpent, when
there was yet no VVitch, Gen.
3. Hee, when God gaue him
leaue, entred into the Sabæans,
and Caldeans, and stirred them
vp to rob *Job* of his cattell. Hee
burnt his sheepe with fire, blew
downe the house vpon all *Jobs*
children, and killed them, and at
length tormented *Jobs* bodie,
and affrighted hym with visi-
ons and dreames, *Job* 1. & 2.8.
7.12. and without any setting on
by a VVitch.

5. The

5. The Scripture telleth vs, that Satan needs no prouoker to set him forward: for the text saith, that he compasseth the world to and fro, Job 1. and goeth vp and downe like a roaring Lyon, seeking whom hee may deuoure, 1. Pet. 5. Hee is ready, (if God giue way) to bee a lying spirit in the mouthes of ~~Ababs~~ prophets to seduce him, 1. King. 22. and to beguile them.

6. Lastly, the Diuell may take possession of a man or woman, not by the instigation of another; but this may come to passe first by the very parties owne default that is possessed, by invoking the Diuell, as to say *The Diuell take mee, or, Would the Diuell had me,* if a thing bee not so and so: which may bee spoken in so vnhappy a time, as God may giue the Diuell then leaue to enter, of which there haue beene examples. 2. By intermeddling with curious Arts

D 2 and

See for what
sinnen the
Diuell by
Gods per-
mission se-
zeth vpon
any.

Delrio, l. 3.
par. 1. qu. 7
sc. 2. p.

419.
Pride, ha-
tred, un-
cleanness,
persecuting
the iust,
falling from
truth, blas-
phemey,
cursing, un-
merciful-
nesse, and
prophane
contempt of
holy things.

See the
Treatise of
Gods iudge-
ment for
cursing.

Bodin. de
Dæmonomania.

Cited in
Roberts
his Treatise
of Witch-
craft, p. 33.
De Dæ-
mono. l. 3.
c. 3. p. 261.

and so become possessed of a Diuell. 3. Or by buying a Familiar spirit, as a Gentleman did a Ring of another, wherein was, as he was told, a familiar inclosed, of whom hee would know many things. VVhich Ring hee at length (being displeased with the spirit for telling him many lyes) one day cast into the fire, vpon which the spirit seazed vpon him, and became his tormentor. A iust plague to such as would conferre, heare and learne of a Diuell.

4 By seeking to increase their skil by Satan, as *Hermolaus Barbarus* did, and as the Chymicke melters, seeking the Philosophers stone, but failing by their Art, haue asked counsell of the Diuell, as *Bodinus* relateth from an approued witness; it is iust with God to let the Diuell possesse some of them.

Thus

Thus we see, the Diuell may bee the sole Agent, without the fellowship of a VVitch. And therefore this point the Gentlemen of the *Grand-Iury* are to take into their serious consideration: lest some be vnjustly prosecuted and condemned, when the diuell onely is the deede doer, as they may see in the many instances before set downe in holy Writ: and may bee read in other Histories.

Also if such as bee afflicted, or their friends, would consider with themselues, how that Satan may be the sole worker; it would

*What this
would work
in men, to
hold Satan
the sole
worker.
Shake off
securities.*

1. Make Atheisticall hearts to shake off security, and worke in them a dread and feare of God, when they shall consider a fiend of Hell, not sent of a VVitch, but of God, to bee their tormentor.

2. This would cause them to seeke to God for helpe in the first place, knowing that he

*Seeke to
God.*

onely, and none but hee can ouer-rule and command Satan, and make him to giue ouer his practices.

*Vse ho' y
meanes.*

*Not be re-
uengisfull.*

3. If there bee any grace in them, it will cause them to use holy meanes, such onely as God alloweth of, as remedies to helpe them, as fasting and prayer, with a searching of their wayes, and the reformation of their lives.

4. In this case they neither can tell how, nor dare to imagine which way to bee reuenged of the Diuell, as the vaine generation of men labour to bee reuenged vpon suspected Witches, for sending the Diuell; vpon which Witches onely they flye with violence, like raging Tygers in heart, thinking so to remoue a Diuell from them, neglecting irreligiously the former sanctified meanes for their comfortable deuuerance.

But

But you will perhaps heere
aske, *How one may know that
Satan is the onely Agent, without
the consent of a Witch?*

Quest.

Answer. 1. If there bee not
any suspition at all of a Witch,
but onely some apparition of a
spirit, as I could giue herein a
very rare instance of an afflicted
person neere by me.

Answe.

*How to
know Sa-
tan to be
the onely
Agent.*

2. If there be a suspition, yet
the same not iust, but an idle,
vaine, and foolish suspition,
without any good ground, of
which idle suspitions, you shall
heare in the next Booke.

3. If the suspition be vpon
great probabilities, and very
strong presumptions, yet vntesse
these doe leade to proue, that
the suspected hath made a league
and compact with the Diuell:
hee worketh not with them; but
is the sole Agent: for without
this league, hee will not bee an
Agent for Witches. How to
proue this league: see the se-

cond booke, chap. 18.

4. If the suspected bee proved a Witch, by making the league, yet for all this, it may bee the Diuell alone, except it can be proved, that the suspected Witch or Witches have procured Satan to afflict those, for whose cause they are prosecuted.

For althoough they be Witches, yet it will not therefore follow, that euery one afflicted in their bodies, or in their children, or in their seruants, or in their cattell by Satan, are so vexed by the procurement of those Witches, except vpon further proofe, which must be inquired after; as the proofe of their falling out, their malice in bitter cursing, their *threates* to be revenged of them, foretelling of euils to befall them, the ill accidents which happen thereupon presently on a sudden, or in a very short time, of which more

at

at large in the other Booke, chap. 17.

Thus by these may men discerne, whether the Diuell bee the sole Agent or no. Before I end this Chapter, some other Questions may bee propounded touching Spirits or Diuels.

Quest. 1. What it is the Diuell can doe, if God bee pleased to give him leave?

Answ. To answer to this Question, I will take the Examples in holy Scripture; and so from thence gather the particulars.

1. Genes. 3. 1. Wee heere learne, that the Diuell may enter into a dumbe Creature. 2. That he can out of the same vtter a voyce intelligible. 3. That he will offer conference (if any will hearken to him) to deceiue. 4. That hee chooseth the subtillest creature to deceiue by, and the weaker vessell to conferre with.

Quest. 2.

Answ.

*what Diuels
can doe.*

*See Diction
de diabolis.*

*mag. 1. 2.
q. 10. 11.*

*12. 13. 14.
concerning
the power
of spirits.*

with. 5. Hee is powerfull in his perswasions to ouercome.

note 2 Exo. 7. 11. 22. and 8. 7. with Psal. 78. 49. Hee can deceiue the eiesight, and seeme to change one creature into another, as a Rodde into a Serpent, Water into bloud, and to make, as if Frogges were before vs, and hee can greatly trouble vs.

3. Judg 9. 23. He can set people at odds, to deale treacherously one with another, and to make them rise vp and murther one another, as this story sheweth.

4. 1. Sam. 16. 14. He can trouble and terrifie a man, and can also rap him beyond himselfe to make him prophesie, chap. 18. 10. as hee did the Sybilles. Hee will so ce to murther, chap. 19. 9.

5. Job 1. and 2. He can stirre vp wicked men to spoile and rob vs, and to kill and murther our seruants, chap. 1. 15, 17. Hee can make fire fall down, as from hea-

uen,

uen, to burne and consume man and beast, chap. 1.16. He can raise a winde to blow down our houses ouer our heads, and kill vs, chap. 1.19. He can smite our bodies with sore Byles all ouer, chap. 2.7. He can scarre vs with dreames, and terrifie vs with visions, Job 7.14. and 6.4.

6. 1. *Sain.* 28.12, 14, 19. Hee can counterfeite the resemblance of an holy man, his person and his words, and relate truely things past, and also foretell soime things to come, as they shall fall out, as heere, and as often hath beeene found true: which he doth, 1. *By his knowledge of divine prophecies,* and his understanding of the drawing neere of their accomplishment. 2. *By his exquisite skil in natural thing,* not onely by the generall causes, but the subordi-
nate to them, with the particular operations, what necessarily they must produce. 3. *By his di-
ligen-
t observation of innumer-
able instan-*

*How the
Diuell can
foretell
things to
come.*

Delrio 1.4.
cap. 1. qu.
1.3. p. 529.

instances, from the worlds beginning, of the periods of Kingdomes, and Families, of the causes of their changes, and ruine, and so conclude by experience of the like to come.

4. *By his owne, and his fellow Devils diligence* in all places, whereby they are acquainted with all secret plots, consultations, resolutions, and preparations, which they will relate to others, which know them not, as predictions, which are onely that which they elswhere see & heare.

5. *By his owne perswasions*, and working through his suggestions in mens hearts, and his obseruing the effectuall operations thereof, prouoking to bring the same about, and so can foretell what such will doe. Thus hee could haue told of *Caines* murthering of *Abel* and of *Iudas* his treason, because he had won them thereunto. 6. *By his knowledge of Gods will*, to allow him to doe this

this or that, as hee did to *Iob*, to *Abimelech* and the *Sichemites*, of which he could haue foretold. Thus can he tell many things, as he did *Sauls* death, and the *Israelites* ouerthrow.

7. Matth. 4. 3,4. Heere hee dares to make an assault vpon any, if thus vpon our Sauiour. 2. He can take men and carrie them from place to place. 3. He can set a glorious representation of these worldly things vnto the eie. 4. He labours for a league, and to be worshipped.

8. Matth. 9. 32. and 12. 22. and 15. 22. and 17. 15. with Mark. 1. 20. and 5. 5,7. and 7. 26. and 9. 17. 18. 20, 22, 25, 26. and Luk. 4. 35. and 7. 2. and 8. 29, 39. and 11. 14. and 13. 11, 16. Out of all which places we may obserue, that the Deuill can bereauue one of his wits, and make one lunaticke, deafe, dumbe, and blind, bow the body together, so that one shall not be able to lift vp himselfe. He can

can enter in, and possesse any really, and make them invincibly strong, and worke other effects: of all which, before in the latter part of the 3. chapter.

9. Acts 8. 9, 10. and 16. 16. He can bewitch the people, making them beleue, that his works are the great power of God: and can, by the tongue of the possessed, diuine and foretel things, and vtter great praises of the seruants of God.

Quest. 2.

Answe.
Whom De-
uils may
possesse.

Quest. 2. What sorte of persons may the Diuell possesse?

Answer. Children, Luke 13. 6. Young folkes, Mark 7. 26. Men, Marke 5. 2, 1, 23. Women, Luke 13. 16. Matthew 15. 22. yea, such as bee the elect of God. Job Chapter 1. and 2. A daughter of Abraham, Luke 13. 11, 16, and *Marie Magdalen*, Luke 7. 2.

Quest. 3.

Quest. 3. How long may people be thus vexed by Satan?

Answe.

Answe. For a long time, Luke 8. 27. from a child, till one bee growne vp, Mar. 9. 21. even 18. yeeres, Luke 13. 16.

*Quest. 4. How many Dineles
may be in one at once?*

Answer. Seuen, Luke 7. 2, and more, Luk. 11. 26. yea a whole legion, Mark. 5. 9.

*Quest. 5. May not a Deuill
and a good Angell bee together in
one man?*

Answer. I thinke not; for of good Angels I reade, that they pitch about the godly, Psal. 34. they guide and beare vp the godly, Psal. 34. they guide and beare vp the godly in their wayes, Psal. 91. and are ministering Spirits, sent forth to minister for the that be heyres of saluatiō, Hebel. 14. but of entring into them, I reade not.

Againe, that a Deuill may bee *venitilequus*, I haue heard, and read of, but never of a good Angell to bee so.

More-

Answe.

Quest. 4.

Answe.

Quest. 5.

Answe.

*A Deuill
and a good
Angell can-
not be toge-
ther in one
man.*

Iude 19.

Obiect.

Moreouer, for him to be in a godly man, there is no necessity to pleade for him against a Deuill; he hauing the holy Spirit, and by him the word of God, for instruction and comfort. And to conceite him to be in an vncleane person, a vaine and loose liuer, and one of an vrreformed life, sensuall, voide of the Spirit of grace, to comfort him, is beyond all warrant of holy Scripture.

Obiect. But it will be said, that two have been heard sometimes to speake in one man, one like a Deuill, in a great voyce, and another pleading against him with a small voyce.

Answ. What then? 1. May not one Deuill counterfeit two voices, as well as one man can, very artificially, three or four, one after another? If they speak at once together, there is two; but it cannot be concluded, that there are two, because of the change of voice, one speaking af-

-21011

ter

ter another.

Secondly, If two be supposed, they may bee both Deuils, for all their pleading, as is recorded in a booke intituled, *The admirable history of a Magician*, where, in one person was a Dialogue betweene *Verrin* a little Deuill, who spake all after an holy manner, and *Belzebub* the great Deuill, who spake wickedly, and blasphemously. The one counterfeting the possessed, the other, threatening and terrifying. The pretended good Angell, is the worse Deuill, soothing vp the vaine man in a foolish conceite of Gods great fauour, as hauing an Angel sent for his soules safegatd, as if he were so precious in Gods eyes, to witnesse him to bee his by an Angell, to whom the Lord hath not vouchsafed his Spirit to witnesse his Adoption, in the worke of Regeneration. A very illusion.

Two Divils
in one
speaking
dialogue-
wise.

Question 6. When the Deuill

Quest. 6.

is

Answe. 1.
How a Deuill
cannot
be cast out.

Answe. 2.

Io. Bap.
Romilian
a superiour.

Ic. Biller
in the ad-
mirable His-
tory of a
Magician.

See the
Booke cal-
led the Boy
of Bilson,
against the
Romish
Exorcists.

is in one, how he may be cast out?

Not by any power in, or of man;
for Satan is the strong Man; in
Mat. 12.29. Mark. 3.27. whom
man cannot bind, or ouermaster.

*Not by any force of Popish Exor-
cismes,* as Romish Priests brag:
for we reade of Priests, yea chiefe
Priests, professed Exorcists, adiu-
ring spirits in the name of Iesus,
and yet the *Demoniack* set vpon
them and wounded them. More-
over we may reade, how Romish
Exorcists haue vsed their Exor-
cismes, aboue a yeere together,
vpon one person, and neuer the
better. *Badinns*, in his *Demono-
mania*, telleth vs of a Deuill,
that told them, that he would
not come out for any mans sake,
but for a Priest called *Motanus*
who was a Magician. So little
careth the Diuell for a Priests
power in Exorcising. Their
words cannot coniure a Diuell:
for if they could worke effectu-
ally, what neede they set vp so
many

many Counterfeites, to pretend to bee possessed, on whom they might shew their imagined power? To which, if any Diuel hath at any time yeelded, it was because hee would, and not for that hee was inforced thereunto, to beguile the superstitious Exorcists and others, relying vp on such meanes.

Not by the power of any great Diuell, to force out another, as our Sauiour teacheth, Matth. 12.25, 26. Mar. 3.23, 24. And therefore not by Art Magicke, which beleeuers doe detest, Act. 19.19. as being the Diuels inuention, to which hee may voluntarily yeeld, to uphold the diuellish Art; but by which hee cannot bee forced, because both the Art and the practice is from his owne selfe.

Therefore diuels are to be cast out onely by the finger of God, Luke 11.20. euen by the power of his holy Spirit, Matth. 12. 28.

And

Answe. 3.

How to be cast out.

Lib. 3. c. 6.
de Dæmo-
nomania.

And the meanes to haue this aide of the power of God, is to bee obtained by fasting and prayer, Math. 17. 21. Mar. 9. 29. And this was the onely meanes in the Primitiue Church, and not by Exorcismes, as euен *Rodinus* a Papist doth witnessē, and citeth the testimony of *Austin*, *Chrysostome*, *Clement*, *Sozomenus*, and the practices of S. *Hi. erion*, who without the host, without adiu- ration, without questioning with the Diuell, by only vsing prayer to God, cast out the Diuell. In ancient times the *Damoniackes*, saith the same Author, were brought into the Congregation, and there publique prayers were made to cast out the Diuell, and such meanes haue preuailed in these our dayes, and warrant we haue from Christ and his an- cient Church to vse the same, and not these superstitious, idola- trous, and very diabolical practi- ces of the Romish Antichristians.

Quest.

Quest. 7. Whether the Diuels
be willing to depart easily out of
the possessed?

Ans^m. No verily; as appea-
reth from the plaine evidence of
the Scripture, by their crying,
whē they were to come out, Act.
8. 7. By tearing the possessed,
when they were commanded to
come out, Luk. 15.42. and 4.35.
By their petitioning Christ to
send them into other creatures,
as swine, before they would goe
out, Matth. 8. 31. By the force of
the Word, which saith, that they
were *cast out*. By that place of
Luke 9. 39. which saith, that hee
hardly departed. Lastly, by the
Diuels acknowledging it to be a
torment to bee commanded to
come out of the man, Luk. 8. 28,
29.

If then there be no forcing of
him, but by the power of God,
through fasting and prayer per-
formed in faith: but that the Di-
uell goeth out, and leaueth the
afflicted

Quest. 7.

Ans^w.
Diuels are
not willing
to depart
out of any.

afflicted willingly: great cause
there is to suspect (if there bee no
counterfeiting) that the Diuell
doth, one way or other, some
greater mischiefe, or else inten-
deth to returne againe, with se-
uen other worse then himself,
and so make the last state
of the party worse
then the first,

Mat. 12.

45.

Chap.

CHAP. V.

That seeing men, or women, or beasts may be afflicted, from some naturall causes: or that some persons may counterfeite cunningly many things: or that the Devil may be the sole worker, without consent of a Witch: people are not rashly and in the first place to ascribe the cause to witchcraft.

IT is an euill too common amongst the ignorant vulgars, amongst the *superstitious*, the popishly-affected, amongst others of a *vaine conuersation*, which are protestants at large, neutrals in heart, sensuall, without the power of Religion, and amongst all the generation of *vaine people*, to thinke presently, when any euill betideth them, that they, or theirs, or their cattell are bewitched, that some man or woman hath brought this euill vpon them.

what sorts
of persons
are most
conceited of
being be-
witched.

*Reasons to
dissuade
from such
conceits.*

them. From which irreligious & vncharitable thought, so prejudicial to their soules safety, many reasons may withdraw them.

I. The consideration of Gods owne hand, of some natural causes, of some power of Satan, without any Witch, as in the former Chapter is shewed at large.

II. An approued truth by long experience, that such as little dreame of Witches, and lightly regard them, are hardly any time or never troubled with them: but on the contrarie, such as euer liue in suspition of them, such as feare them, giue to them for feare, and vpon any ill hap are euer dreading, that they are the instruments, and are most plagued by them, which plainly sheweth, that this their suspition, feare, and ascribing their harmes to Witches, doe much displease God, who maketh them to feele the smart thereof.

III. All

III. All doe grant, which haue any knowlege of the power of Witches, that they worke by the Diuell; they curse, banne, threaten: but hee workes the mischiefe. Therefore keepe off the Diuell, and there is no feare of a Witch. Shee may bid him goe, but that is, if he himself list; or if he please, to satisfie her reuengefull heart, hee must haue leauue from God. For her sending giueth not, nor increaseth any power in the Djuell, either to worke his owne, or her malice vpon any. If a mans owne sinnes prouoke not God, if our wayes please him, and that hee hedge vs about, (Iob 1.) wee need feare neither Witch, nor Diuell. But let vs cease to sin, feare God, obey him, and we shal be safe enough.

IV. The manifold euils which happen and fall out vpon this so present imaginarie conceit to be bewitched.

I. It withdraweth mens
E minds

Keep off the
Diuell, and
no feare of
a Witch.

what euils
doe happen
upon such
conceits of
being be-
witched.

minds from the consideration of Gods hand, so, as they doe not humble themselues before him, as they ought.

2. It maketh them thinke, that though it be a Deuill that afflicteth them, yet that he neither is sent of God (as ill spirits sometimes be) nor that he commeth of his owne malicious disposition against mankinde (when the Scriptures shew the contrarie) but that the Witch onely hath sent him, else had hee not come to torment them. So as heere their thoughts are wholly vpon the Witch, as if he or she were the onely commander and ruler in this action.

3. The Deuil hereupon taketh great aduantage, and worketh mightily vpon such persons, which be so apt to beleue themselues to be bewitched: For

First, hee worketh in them a slauish feare, to stand more in awe of the creature, then of the Creator.

Secondly,

What ad-
uantage the
Diuel takes
vpon such
conceits.

Feare.

Secondly, vpon this feare, if any thing happen amisse, he suggesteth a suspition of this or that party to be a Witch.

Suspitions.

Thirdly, the suspition a little settled, hee then stirreth the man or woman to viter the suspition of this or that neighbour.

Tell it.

Fourthly, the Djuell worketh credulity in those neighbors, and withall sets them on worke to second the relation, with opening of their suspicous thoughts of the same partie; and withall, to tell what they haue either heard from others, or obscrued from themselues, that may tend to increase the suspition, that such an one is a Witch.

Credulitie.

Fifthly, through this credulitie this relation, and rumouring this suspition, from one tattling Gossip to another, it is taken for granted, that such an one is a Witch, and hath bewitched such a man, woman, child, seruant, or beast.

Uncharitable conclusion.

E 2. *Sixtly,*

Generall
dislike.

Gather
matter a-
gainst the
suspected.

Secke re-
venge.

Sixtly, vpon this groweth a generall dislike, with a feare of the saide party suspected; so as o-
thers vpon any ill hap, begin like-
wise to blame the same party for
that ill accident.

Sevently, to make vp the Di-
uels plotted mischiefe herein; he
maketh the party suspiciois to
marke all the words and deeds of
the suspected, and to interpret
the worst of them, to gather
matter to accuse the same
of Witchcraft. And to performe
this, the Diuell perswades some
to seeke to a Wizzard for helpe
and counsell, which hel-hound
telleth them, that they are be-
witched, that they live by ill
neighbours: and hereupon re-
turning home, they publish it
amongst their neighbours, that
now without all peraduention,
such an one is indeed a Witch,
and hath done this and that
harme.

Lastly, hereupon the Diuell
stirreth

stirreth vp some more impatient, more fiery and enraged then the rest, to seeke reuenge, to hale the suspected before Authortie, to procure his or her Imprisonment, and at last perhaps, fellow him or her to death, which is that which in all these things the Deuill laboured for. For he is a murtherer, and delighteth in bloud-shedding, especially of innocent-bloud, as it may fall out in this case, and (as learned men write) sometimes it doth, vpon onely fallible presumptions.

V. And lastly, they may bee drawne from this their rash conceit so sudden, and soon in the minde, by the Scriptures silence, no where ascribing tortures, paines, vexations, anguish in minde or body, losses of cattell or other goodsto Witches; but to Gods hand, Job 1:21. Psal. 39. 9. or to men openly and violently wronging, robbing, spoiling & killing, as in Job 1:15, 17. or to

Scripture
silence here-
in.

Diuels, Matth. 15.22. Luk. 9.39. but as is said, no where in all the Bible to Witches.

Quest.

Ans^w.
Scriptures
ascribe no
such harmes
by witches,
and why?

Witches can
not doe the
euils which
they are ac-
cused of.

Quest. It may heere be demanded, Why the Scriptures do not any where ascribe, (as men do now) bodily harmes vnto Witches, seeing there is such mention of Witches and Witchcraft in many places?

Ans^w. The Scriptures of God doe never assigne instruments to bee set on worke by him, which haue not power in themselues to doe what he employeth them about; whether it be Angel, Diuel, Man or any other creature; nor ascribeth vnto them any deede, which they cannot doe of them selues, without the helpe of some other: But Witches are Satans slaues, who cannot doe those euils, which men accuse them of, but the Diuell doth it for them. Therefore the Scriptures ascribe the Acts to the Diuel as his own, and not vnto Witches (though they

they consent) because they doe them not themselues.

II. It is done in speciall wise-dome from God, to teach all that bec godly (for whose sakes the Scriptures are penned, and who indeede make them their rule and guide) to ascribe least vnto Witches, or rather nothing at all in this kinde to them, as the multitude do: But to iudge of a Witch as a Witch, and of her actions, as they are in the practi-
ces of Witchcraft, distinct from the working of the Diuell, and her or his consent with the Diuell in euils. For so shall Witchcraft bee detested as Witchcraft, as it ought to be; and not onely because of the mischieves which befall men thereby, as generally men imagine, which yet are the Diuels, and not the Witches practices, as shal in the book following be more fully declared.

4

21



A
G V I D E
T O G R A N D .
I V R Y M E N .

The second Booke.

C H A P . I .

That there are Witches.

 Hough some haue
gone about to proue
that there are no
Witches: yet the
contrarie tenent is vnderiably
true, that there are Witches.

Proofs.

Gods law.

1. From the lawes that God himself hath made against them :
1. Forbidding the practice, of

Witchcraft, and that none amongst his should be Witches, Wizards, Necromancers, and such like, Deut. 18. 10, 11, 12. 2. Forbidding any to go to them, Leuit. 19. and 20. Isaiah 8. 19. 3. His commandement to put Witches to death, Exo. 22. 18. If there were no Witches, what neede these lawes?

Diuine
Borie.

I I. From the History of the Bible, which nameth to vs certayne Witches, as the Sorcerers of Egypt, Exodus 7. *Iannes* and *Iambres*, 2. Tim. 3. 8. Those in Babylon, and Persia, Dan. 2. and 5. 7. Isa. 47. 12. Those amongst the Philistims, Isa. 26. and amongst the Nations driuen out before the Israelites, Deu. 18. 12, 13. So wee reade of other Witches which were: of *Balaam*, Numb. 22. Ios. 13. 22. of *Iezabel*, 2. King. 9. 22. of *Manasses*, 2. Chron. 33. 6. of *Simon Magus*, Act. 8. 9. and *Elymas*, Act. 13. 1. 2. It maketh mentiō of the practices

etices of Witches, Exod. 7.2. Ch. 33.6. Isa. 47.9. Ezek. 21.21. Hest. 3.7. Thirdly, it speaketh of some going to them, 1. Sam. 28.7. and sending to them, Num. 22.5. Ios. 24.9. Fourthly, It relateth how some Kings put them to death, 1. Sam. 28.3,9. and cut them off, 2 King. 23.24. All this should be false, if there were no Witches.

III. From comparisons and similes fetched from Witchcraft by *Samuel*, 1. Sam. 15. and by Isa. 29. 4. which were absurd, if there were no such thing.

IV. From Saint *Pauls* mentioning Witchcraft amongst the workes of the flesh, Gal. 5.20.

V. From Gods threatening damnation vpon Sorcerers, Reu. 21.8.

VI. Experience of the truth, both amongst our felues and in other Countries.

VII. The confession of infinite number of Witches condemned and executed.

Similes.

work of the flesh.

Threats.

Experience

Confessions

VIII.

*Humane
Stories.*

*Lawes of
men.*

VIII. The truth of Histories, and many relations of their arraignements, and conuiction.

IX. The lawes of nations both Heathen and Christian against them. It is idle to spend time farther in so manifest a truth, therefore hereof, thus much briefly.

CHAP.

CHAP. 2.

What kind and sorts of persons
they bee, which are most apt to
become Witches.

VItchcraft being, as S.
Paul saith, amongst the
fruits of the flesh, Gal. 5.20. one
may fall into this sinne, as well
as into any other, if God preuent
it not.

And albeit there bee men-
Witches, as *Balaam* and *Elymas*;
and women-Witches, as the
Witch of *Endor*; and of both
these sexes, of all sorts, young,
middle and old age; of all which,
instances may be giuen: yet of
Witches there bee commonly
more women then men: this is
evident;

I. From Gods publishing his
Law against Witches, Exod. 22.
18. in the feminine gender. *Præ-
stigia tricem ne finito vinere.*

II. From *Sauls* speech, when
he

Man apt to
Witchcraft.

Men-wit-
ches.

More wo-
men, then
men-Wit-
ches.

hee said, Seeke mee out a woman that bath a Familiar spirit, I. Sam. 28. 7. 1. Chr. 10. 13, 14. In naming a woman & not a man, it seemeth that women were more addicted thereunto then men.

III. From experience it is found true here, and in all countries, especially of hurting Witches.

IV. From Stories, and relations, euен from these in our owne Kingdome: as of the Witches in Lancashire; in one of their meetings, there were of nineteen or twenty assembled, but two or three men. The Witches bewitching the Earle of Rutlands children, were women. Those of Warby were women, and but one man. Women exceed the men, and it may be for these reasons,

1. Satan his setting vpon these rather then on men, since his unhappy onset and preuailing with Eve.

2. Their

The reasons
why more
women
then men
witches.

2. Their more credulous na-
ture, and apt to be mis-led and
deceiued.

Credulous.

3. For that they are common-
ly impatient, and more superstiti-
ous, and being displeased, more
malicious, and so more apt
to bitter cursing, and farre more
reuengefull, according to their
power, then men, and so herein
more fit instruments of the Di-
uell.

Impatient.

4. They are more tongue-
ripe, and lesse able to hide what
they know, from others, and
therfore in this respect, are more
ready to be teachers of Witch-
craft to others, and to leaue it to
children, seruants, or to some o-
thers, then men.

Tongueripe

And lastly, because where they
thinke they can command, they
are more proud in their rule, and
more busie in setting such on
worke whom they may com-
mand, then men. And therefore
the Diuell laboureth most to
make

*Proud and
busy.*

make them Witches: because they, vpon euery light displeasure, will set him on work, which is that which he desirereth. See instances in *Badin* in his *Damomania*, l. 2. cap. 3. p. 144. 150. and the Confession of Mother *Demdike* a Lancashire Witch: for he will aske and preffe to be commanded: and if he be called vpon, and not set on worke, it may cost the party his or her life: so displeased is hee, if hee bee not set on worke, which women will bee ready enough to doe.

who are
most apt to
become
Witches.

Heathen.

But whether they be men, or women, these sorts following are the aptest to bee the Deuils Scholers herein.

I passe by the *Infidels*, *Heathen people* in former ages (from whom these abominations mentioned in Deu. 18. 9, 10, 11. came into Israel) as also *Pagans*, and *salvage Nations* now, (amongst whom, by Travellers relations,

Witch-

VVitchcraft is rife) and wil speak onely of such sorts as bee called Christians, and these be

The *sooths* *ignorant*, whose eyes are blinded by Satan, 2. Cor. 4.4. and are led captive by him, 2. Cor. 2.26. This appeareth in those VVitches, which com- monly are detected amongst vs, ignorant, fillie sooths persons, most of them.

The *malicious* *spirits*, *impati-ent* *people*, and *full* *of* *resen-ge*, hauing hearts swolne with ran- cor, ypon the least displeasure, being bitter bannars, and cursers, and threatening requitall. This is manifest, by the nature, quality, words & deeds of Witches con- cumented, who haue shewed them- selves to be such, and euer found to be so. To these may be added,

Astrologians, monthly Prog- nosticatours, Diuiners, Figure- casters, Fortune-tellers, Char- mers, Observers oftentimes, of luc- ky and vnlucky daies: for al thes- are

Ignorant.

Malignant
Spirits.

*Of Astrolo-
gians and
such like.
See Delio
l.4.c.3.q.1*

are reckoned vp, where Witches, Wizards, Inchanters, and Sorcerers are forbidden, Deut. 18.10, 11. Isa. 47. 12, 13.

Of Jugglers
and their
tricks, See
Scot. B.13.
cap. 23.24.
34.

Jugglers also and such legerdemaine companions, who striue to deceiue the eyes, and withall vse speeches, as if they dealt with a familiar, saying, *Hey Iacke, vp aloft, Iacke, Passe, and repasse, Iack, for thy Masters aduantage.* Though they thus speake, to beguile people, and sometimes with a *Moales* skin stuffed, or a *Rats*, by candle-light in a corner, feare simple fooles, doing that they do by actiuitie and nimblenesse of the hand: Yet for that they sport with such resemblances, and vtter words, as the inuocating of a spirit: the reality whereof is called abomination before God, it may be iust with God to giue ouer such, (by Law, Rogues) into Satans snares and deceits, to make them his owne in earnest, whose they would seeme to

to be in spott, being lewde and
vaine fellowes, children of dis-
obedience, as Saint Paul speaketh.

To these adde *Tumblers, Gypsy-
Rogues*, and such like, apt to bee
made Satans slaues in Witcherie,
as they be otherwise his in impi-
etie.

*Such as professe to cure disea-
ses, by such meanes, as haue no
reason in the worke of nature to
doe the cure, nor hath by any or-
dinance of God from his Word, a-
ny such operation to heale the
infirmitie, and therefore such re-
medies must be diabolically, and
the practisers either VVitches
already, by their implicit faith,
or the next doore to VVitches:
such be they, as use Spels, charms,
and which cure a wound by an-
ointing the instrument which
made it, and such like.*

To these may be added, such as
D. Cotta a Physician reckons vp
in a discouerrie of his Emperickes,
*Quacksalvers, Ephemerides ma-
sters,*

*Gypsy-
rogues.*

*Such as seek
to cure dis-
eases
strangely.*

*By spells &
Charmes*

*Quacksal-
vers.*

sters, wandering Chirurgions, and such like.

Given to
curiositie.

Bodin. de
Dæmo. l.
3. cap. 3.
Delrio lib.
6, monit. 7,
8. pag.
1048,
1049.

Those that are given to curiositie, to seeke after vaine knowledge, in pride of heart to go beyond others, to understand secrets, and hidden things, to know things to come. Such as these, not bounding themselves within the limits of reason, nor of Gods revealed will, fall foule at unwares vpon the Diuell, and are in great danger to bee intrapped by him, and by his inticements made his slaves. Thus was *Famatus* taken: so some *Alchymisters* catched, seeking for the Philosophers stone.

For curiositie of knowledge, if Reason and Art faile, will moue men to seeke help of a spirit, who is ready at hand attending their call, and to draw them into this pit of Magick, Sorcery and VVitchcraft. A iust plague for proud and prophane wits. Of this danger speakeith one Master

ster Cooper: from which he and another by Gods preuenting grace, was deliuered. Q to wch

Mystery of
witchcraft,
pag 12.

Q to wch
Greedy
worldlings.

Those that with unsatiable greedinesse gape after worldly wealth, and immeasurably thirst after Honors, as did Synewester the 2. Benedict 8. Alexander 6. Ioh. 20. and 21. who gaue themselves to Magicke and Witchcraft, &c so to the Diuell, to come to bee Popes. Q to wch lib of nouis off

See the Pa-
geant of
Popes and
Bennic.

Many Pa-
pists Witch-
es.

Those that be superstitious and idolatrous, as all Papists be. That of these very many the Diuell works vpon to make VVitches, is not to bee doubted: for first Sorcery is the practice of that Whore, the Romish Synagogue, Reuel. 18. 23. Secondly, it is found true, that healing Witches do vse many of their superstitious Ceremonies, Lip-prayers, Ave Maries, Creeds, and Easter-hosters by set numbers: Thirdly, when Popery bare sway here, then Diuels and Spirits often appeared, and at that

See the Boy
of Bilson.

De Dæ-
monc.lib.
4.cap.5.

Diuels
teach Pope-
rie.

that time were many more Witches then now. *Fourthly*, they allow of Coniurers and diabolical Exorcisms ; Witches inuention of Satan. *Fifthly*, where the Iewish, heathenish, and hereticall religion is, there stll are innumerable Witches. Bodin relateth, that one *Trescalanus* a notorious Witch, in *Charles the 9.* dayes, hauing his life giuen to discouer others, told the King that there were in his Kingdome aboue 360000. Also the same Bodin relleth vs, that there had beene executed in *Lorraine*, while one *Remingins* was Gouernour there, nine hundred Witches. *Sixtly, and lastly*, wee may reade in the *Admirable History of a Magician*, set out by Papists, and dedicated to the Q. Regent of France, that the Diuel calld *Verrine*, iustified most of the superstitious and idolatrous practices in that Church, as *Transubstantiation, Worshipping the Host, Inuocation,*

Inuocation of Saints and Angels, with the rest: is it not likely then, that there the Diuell can haue power ouer the Professors of that Religion, which hee so wellliketh, and approueth of? This is euident in this one thing, that so many Priests, Religious men, and religious women of their orders, haue been found to be Witches, as *Bodinus* hath left recorded to posterities in his *Damonomania*. Thus we see the sorts, which principally may be infested by Satan, to turne Witches.

CHAP.

CHAP. III.

Before the Diuell come to sollicite to Witchcraft, bee findeth some preparednesse in such parties, to give him hope to preuaile.

How auy do
prepare
themselues
to witch-
crose.

THe miserable man or woman which becommeth a Witch, maketh way for the Diuell to set vpon them, to make them such. Hee goeth thither, where he is either sure, or well hopeth of entertainment, Mat 12.44,48. Hetherefore watcheth the time when hee may best offer his seruice vnto them.

The preparednesse (besides that which is common, *as impenitency, prophanenes, unconsciounblenesse, and irrespe&t to the power of Religion*) are distempered passions, and violence of affectiōns, vaine curiosities, il company, through which occasions he taketh

keth aduantage, and worketh to haue his will. As for example :

When any fall into a passionate sorrow, accompanied with solitariness, for some losse, as did a woman for the death of her child; in which sorrowfull melancholy moode, the Diuell offered himselfe to comfort her. So at that time to others also in the time of a great dearth, extremely pinched, and in desperate cases, hee appeared, and at length wonne the former woman, and these to become VVitches : for which they were afterwards (being found out, confessing how they so became such) condemned, and executed.

VVhen a man is impatient of pouerty, and will needs bee rich, euen against Gods prouidence, heere is preparation for a Diuell. As we may read of a young man thus affected, to whom the Diuell offered himselfe to supply

F his

Examples
of such as
became
Witches.
In a dis-
course of
Spirits, by
Sebastian
Michaelis
D. of Diuin.
a Frier.

Fox in his
Actes and
Monu-
ments. fol.
789. last e-
dition.

his wants, and to fulfill his desire, if hee would become his; to which he yeelded, and wrote a band with his owne bloud for the ratification.

Master Roberts treatise of Witchcraft, pa. 46.

Triall of Witchcraft in Lancaster.

See the Booke of the life and death of Lewis Gaufredy.

VVhen one is enraged with anger, plotting reuenge, heere is worke for the Diuell: Thus hee tooke hold of one *Mary Smith* of *Lynne*, and brought her to be a VVitch, and to make a league with him.

VVhen one is familiar with such as are VVitches: Thus one *Alice Nutter*, a rich woman in Lancashire was seduced, and one *Alison Denice*, and *Anne Chattox*, which they confessed, and were executed for their murthers and VVitchcrafts.

VVhen any are addicted to the reading and study of dangerous booke, inticing to the practice of hidden Mysteries of Magicke, and Inchantments. Thus was *Lewis Gaufredy*, a Priest, catched, and became a VVitch, a very Diuell

Diuell incarnate, in the height of
villanies for his pride and letche-
ries.

Thus by these, and other like
meanes, which may be gathered
from the confessions of VVitch-
es, they prepare themselues for
Satans temptations to draw
them to VVitchcraft.

CHAP. IV.

Of Satans appearing in some visible shape, to those that he inticeth to Witchcraft.

Delrio, lib.
2. q. 27.
Sect. 1.
of Satans
appearing
visibly.

Satan can
appeare in
some visible
shape.
Scripture.

Historie.
Zanch. de
specib. 6.
dic. 1 4
cap. 16.

When the Diuell hath once perceiued a man or womans preparednesse, he taketh his fit time to discouer himselfe, in some visible forme to be seene of them.

That he can take a shape, it's not to be doubted; For,

1. Hee appeared in a forme like *Samuel* to *Saul*, 1. Sam. 28. And Diuines do thinke, that the seruants that came so immediatly one vpon another, to bring *Job* heauy tidings, were Diuels, Job 1. and it is held, that hee appeared to Christ visibly, Matth. 4.

2. Histories make mention of his visible appearing, and such as doe write *de spectris, de bonis*

bonis & malis Angelis, affirme
as much.

3. Witches generally confess it, as we may reade in the relations of those many in Lancashire, those in Northampton and Bedfordshire, and in all other places.

*Witches
confessions.*

Now these appeare not in one, but in varietie of shapes and formes, as in the shape of a Man, or *WWoman*, or a Boy, of a browne and white Dogge, of a Foale, of a spotted Bitch, of a Hare, Moale, Cat, Kitling, Rat, dunne Chicken or Owle, of a Toade, or Crab; of these haue I read in the narrations of *WWitches*, to which more may be added; for no doubt he can, if God permit, take any forme vpon him, for his aduantage to deceiue; though some write, that hee cannot take the forme of a Doue, or Lambe: but this is not true.

*Varietie
of shapes.*

*Delrio,
lib. 2. q. 28.
Sect. 3.*

*VVee may in reading finde,
F 3 that*

He appea-
reth not a-
like to all.

that hee varyeth in his appearances, according to the nature, quality and condition of the persons to whom hee presents himselfe. To base, sordid, filthy, nasty and blockish, more beastlike then Christian people, hee commeth in the baser formes and more abhorred shapes: to some of them in the shape of Toads, as you haue heard, to be loathed, euen of nature it selfe, if they had not lost it. But to a *Faustus*, in a religious personshabit, to *Gan-
freddy* a Priest, one of some learn-
ing and wealth, hee appeareth in some humane shape, like a gallant fellow, & so vnto others: for he fashioneth himselfe so, as hee knoweth to be best liked, to whom hee commeth to shew himselfe, to make them his.

CHAP.

C H A P. V.

Of the league between the Diuell
and the Witch, with the sealing
and confirmation.

Vhen the Diuell hath
once appeared vnto
them, hee leaueth them not, till
he get them to make an expresse
league with him.

This he procureth of some,
sometimes at the first comming,
sometimes of others, not before
the second, or third comming; for al
yeeld not so readily to this alike:
but howsoeuer, hee is so impor-
tunate for this, that he at length
preuaileth with al to make them
to yeeld.

The league on the man or
womans part is, to giue their
soules to him (which hee most
commonly asketh, as VVitches
haue confessed) and to renounce
God, as hath been also acknow-
ledged by *Gasfredy* and others:

F 4 some-

Satan will
not rest till
he enter a
league.

See the te-
stimony of
many, in
Delrio l. 5.
Sec. 16.
pag. 659.
l. 2. qu. 4.
pa. 99.

what is the
witches
promise.
In Lanca-
shire, Bo-
din. l. 2.
ca. 4.

*In his life
and death.*

*What the
Diuell pro-
mised.*

sometimes the Diuell ask eth not onely the soule (as he asketh it of the iottish sort, which care not for it, so they may thinke their bodies safe) but hee also asketh the whole person, and sometime his goods spirituall and temporall, as the Diuel dealt with *Ganfredy*, as he plainly confessed before he was burnt, who gaue himselfe body and soule, and all to *Lucifer*. The Couenant on the Diuels part, is his promise, to helpe the poore to foode, the sicke to health, the irefull to bee reuenged, the curious to knowledge, the ambitious to honour, as hee did the forenamed Popes, and the satisfying of lust to the lecherous, as he did to *Ganfredy*, to whom the diuell gaue a schedule signed by himselfe, comprehending the vertue and power of his breath, to inflame any woman or maid with lust, if hee could but breathe on them.

This league is vttered either
by

by word of mouth of such as can-
not write; or in writing by o-
thers, and that by their owne
blond: so did *Faustus* also the
young man spoken of by Master
Fox: so haue others done (as
Bodin relateth) and haue sub-
scribed the band with their own
hands; thus many haue confes-
sed. And *Bodinus* deliuereith it
for a most certaine truth, that
such as exercise the Art of
VVitchcraft, of what kinde soe-
uer (if the Diuel haue visibly ap-
peared) doe make an expresse
league with Satan.

This league being thus made
and sealed, hee hath a sacrifice
offered vnto him of some, and of
others some (as of their ordinary
VVitches) hee desireth to sucke
bloud: for hee will haue his Co-
uenant sealed with bloud one
way or other.

Hee sucketh in diuers parts of
the body, as on the *crowne* of the
head, as the boyes of *Bradley*: on

How the
league is ex-
pressed.

Lib. 2. cap.
4. in con-
fut. Wieri.

Sacrifice
made to
the diuell, to
conferme
the league.

where, and
in what
places the
Diuell
sucks.
Lancashire
VVitch..

In Bedfordshire.
In Lancashire.

Warboys
Witch.

When they
sucke.
Ellen
Greene.

Marks up-
on Witches.

where they
be.

the brests vnder the paps, as *Ali-
son Denices*: on the *thighes*, as
Mother Suttons and *Marie her
daughters*: vnder the *right eare*,
as *Ioane Willimots*: vnder the *left
flancke*, as *Hellen Greenes*: the
necke, as *Philip Flowers*: in the
secret parts, as *Margret Flowers*:
the *chinne*, as *Mother Samuels* of
Warboys. Thus the diuels chuse
their sucking places, as they
please; which they doe, as some
haue confessed at the change, or
full of the Moone, or when they
are set on worke by the Witches.

Besides this sucking, they
leaue markes vpon them, some-
times like a *blue spot*, as it was on
Alizon Denice: or like a little
teate, as it was on *Mother Sutton* and her daughter, of *Milton
Milles* in Bedfordshire.

These markes are not onely,
nor alwayes in the sucking
place, for the marke was not
on *Mother Samuels* chinne of
Warboys,

Warboys, but they bee often in other very hidden places, as vnder the eybrowes, within the lips, vnder arme-pits, on the rights shoulders, thigh, flanke, in the secret partes, and sease.

Now after all these assurances made betweene them, that Satan may claime them for his owne, then commeth hee to bee familiar with them. All haue not one familiar spirit, but some haue moe then others. Some indeed haue but one, as old Dembiske: some haue two, as Chatrox, Jeane Flower, and Willimot: some three, as one Arthur Bill: some nine, as Mother Samuels of Warboys.

To these they giue names; such as I haue read of are these: *M. phastophilus, Lucifer, Little Lord, Fimodes, Dauid, Jude, Little Robin, Smacke, Litefoote, Non-such, Lunch, Makestift, Sware, Pluck, Blue, Catch, Vwhite, Callico, Hardname, Tibb, Hiff,*

Bodin.de
Dæmon.
l.2.cap.4.

Some haue
moether
one fami-
liar.
witches in
Northap-
tonshire.

Spirits haue
names.
Warboys
VVitch.
Leicester-
shire.
Lancashire
VVitches.
In Gifford
Diallof
VVitch-
craft.

Hiff, Ball, Puff, Rutterkin, Dick, Prettie, Griffil and Jacke. And they meet together to Christen the spirits (as they speake) when they giue the spirit a name.

*What they
do with
these spirits.*

By these familiar spirits they do what they doe; these they aske counsel of, they send abroad to effect their desires, if God giue leauue, and they doe verily thinke, that they haue these spirits at command, vpon the making of this damnable and most abominable league, to do whatsoeuer they please to set them about.

CHAP.

CHAP. VL

That such an expresse league is made with the Diuell: why he inticeth his unto it, and how it is possible, that any Christian should so be ouer-taken, to yeele therounco.

Delrio. l.5.
Sect. 16. p.
659.

THough some may question the truth of this compact, as if such a thing could be gained at any mans hands that knoweth what a Diuell is, euen mans mortal and irreconcileable enemy, yet is this a certaine truth.

Prooфе that
a league is
made with
devils.
Scripture.

1. From varietie of Scripture, in Psal. 38.5. the words are to be read thus; *The murtherer ioyning societies cunningly*: that is, the VVitch with spirits.

Hebrew
word.

2. From the Hebrew word, *Chabor*, an Inchanter, Deut. 18. 11. Isai. 47.9, 12. which signifieth one ioyned to another in league and societie.

רְבִבָּה

Now

Now what other can that be, with whom the Inchanter is in league, but the Diuell?

*Confession.
De duplicitate
Martyrio.*

*The marke
or bloody
bond.*

Quest.

3. From the confession of VVitches generally. *Cyprian* (whether the ancient Father or no, I am not certaine; for some affirme, some question it) confidently from his own knowledge auerreth it, that all make the league, as he once did, when hee practised art Magicke. The story of *Faustus* confirmeth it, and all the relations of VVitches with vs, as before is noted in the other Chapter.

4. And lastly, the marke found vpon VVitches, and also the bloody bonds sometime, doe strengthen the truth hereof. For the young mans bond, of whom Master *Fox* speaketh, was thrown into the assembly gathered together in prayer for his deliuerie from Satan.

If any aske why Satan solabourereth for this Covenant?

I answer, It may be, 1. To anger the Lord in imitating him, (as he labours to do in all things) but yet therein to oppose him: for as **G o d** maketh a **Couenant** with his, so will the **Diuell** with his: as **God** hath his **Seale of his Couenant**, so will the **diuel** haue his **marke**; as **God** confirmeth his by **bloud**, so will the **Diuell** haue **bloud** to ratifie the **Couenant**, which **hee** and his make.

Ans/w.
To anger
God.
See for Sa-
tans imita-
tion of God,
the last
chapter in
this Booke.

2. To increase the sinne of the **VVitches**, to make them desperately wicked without hope of mercy, when they shall remember how they haue renounced **God**, and giuen themselves to the **diuell**, and thereby haue provoked the iust wrath of **God** to their **utter** damnation, w^{ch} is that which **Satan** herein labours for.

To increase
finne.

3. To make them hereby surely his owne, without starting backe, if possibly it may be.

To bee sure
of them.

4. To beguile them the more cunning-

To delude
them.

cunningly, when hereby he maketh them belieue, that as they are his, so now hee is theirs, at every call to be commanded, and to doe what they would haue him to doe according to their lusts.

This conceit pleaseþ them greatly, by this they grow proud in heart, that they haue spirits at command to tell them things, to teach them cures, to reuenge their wrongs, to worke feare of themselues in others, to haue in many things their wils and deires; by these are they so fast tyed, as they alwayes hold on this hellish trade, euen to death, except the Lord preuent some with his most speciall grace.

If any wonder how it may be possible, that any reasonable soule, endewed with any knowledge of God, and of the nature of a Diuell, should thus bee enthralled, let him weigh these things:

1. That

*The conceit
of a Witch
after the
league
made.*

*Reasons
per/mading
that its
possible to
draw man
to this
league.*

1. That man hath lost the Image of God, in which hee was created, and is wholly polluted with sinne and corruption.

*Lost Gods
image.*

2. That hereby he is become of very neare kin vnto the Diuel, euen his owne babe.

1. Ioh. 3.

10.

*Dihels
kinsman.*

Ioh. 8.44.

Do his lusts.

3. That being his childe, hee will do his fathers lusts, and that no doubt in one thing as well in another; for men loue darknesse more then the light; yea and naturally are giuen to worke al vncleannessse, euen with greedines, so captiuated are they to their lusts.

Ioh. 3. 19.

Ephes. 4.

19.

4. That man giuen ouer to his vnruly passions, is violent, inconsiderate, and vehemently greedy to haue his desired ends, by what meanes soeuer hee can attaine them; which maketh him seeke meanes of the Diuel, to become inioyer of his inordinate desires, regarding more the hauing of his present will, then respecting his future state after death:

*Greedy to
haue what
be desirib.*

death : and is more taken vp to obtaine what hec liketh for the body and outward estate in the world, then with care of his spirituall condition and estate before God, which the natural man very little, or nothing at al regardeth.

Satans
shares.

Satans sol-
licitations.

Math. 4.

5. That Satan hath his *wyles*, Ep. 11. his *deuices*, 2. Cor. 2. 11. his *depths* and policies, Reu. 2. 24. his *snares* to catch people at vna-wares, 1. Tim. 3. 7. 2. Tim. 1. 26.

6. That hereupon hee being thus furnished, hee dare set vpon any ; yea, euen vpon Christ him selfe, to sollicite him, yea, and that to a most execrable impicity, euen to haue Christ to fall downe and to worship him a Diuell ; for he watcheth opportunities, hee seeketh occasions, and the least offered, he espyeth, and quickly taketh the same, and so preuaileth often, not onely with the rude and softish, but with the greatest spirits, and shar-

sharpest wits sometimes.

7. That hee hath ouer meere naturall men a ruling power, Ephes. 2.2. who are already in his snare, and at his own will are taken captiue, 2. Tim. 2. 26.

*His power
ouer man
naturally.*

8. And lastly, that being giuen ouer of God vnto Satans temptation in this kind, how can they resist? Man is weake, Satan is strong, and withall subtil to beguile, they may easily therefore yeeld. All these things now considered, it is no wonder to know man to be thus seduced, and thus by this league to apostate so from God.

*Left of
God.*

C H A P.

CHAP. VII.

*That besides the former express
league, there is a secret league
made with Satan by some, and
who they be.*

*There is a
secret
league.*

*When and
why Satan
is content
with this.*

IT is a generall tenent of Diuines, which write of this subiect, that there is a double league, the one open and expressly made with the Diuell visibly appearing, of which in the former Chapter: the other is close, secret, and implicite, in a mutuall cosent, but without any expressie termes from either the one or the other, as in the former.

With this league the Diuell contenteth himselfe sometimes, to wit, there, where he well perceiueth that the party will not be brought vnto the other which is such a one, as he intendeth not to employ, otherwise then about seeming good things: or such an one,

one, as he is contented to let him or her to make an outward shew of Religion, to go to the Church, to heare the Word, and to be able to talke thereof, as one that hath written the Mysterie of Witchcraft, hath by his experience obserued.

*M. Cooper
his Mystery
of witch-
craft.*

For its very probable that Satan dealeth not altogether with all his now, as hee did once amongst the Heathen, and yet now doth amongst Pagans ; nor as he did with the blinde sots vnder Popery, or with some of the better learned in that kingdome of darkenesse ; nor as he doth with some ignorant, sillie, blockish people amongst vs, uncapable of the knowledge of the Truth and power of Religion : but that now, as he hath taught his sons, the Iesuites, to refine Popery somewhat, and to hide from their Proselites in the entrance, the grossenesse of their Idolatry, to make them swallow downe

Popery

Popery at the first the more easily : so hath Satan done in this Arte of Witcherie.

Or, it may bee this, as Christ allowed some, which openly as yet did not follow him, to haue power to cast out Diuels in his name, Mar. 9. 38, 39, 40. who were not, as he said, against him, nor could lightly speake euill of him ; so will Satan haue some also, which shall not openly be his followers, but yet shall worke by his power, and herein also imitate Christ.

If it be asked, *Vvhosa these be, that thus are by a secret league workers by Satan?*

I answer in some sort, by way of similitude, from the direction of that place in Mar. 9. 38, 40. for Satan will bee Gods Ape in all things whatsoeuer he can, and therefore will hee also imitate Christ herein.

1. They are such as inuocate the Deuill, by certaine superstitionous

Quest.

*who are in
secret
League
with the
Deuill.*

ous formes of words & prayers, belieuing that these meanes can effect what they haue offered them for, and doe withall earnestly desire, to haue them effectuall. Now the Deuill here-to consenteth, and affordeth his power, at the vtterance of the words, to bring the thing to passe which is desired: Here therefore is a couenant and mutuall consent on both sides.

For if a man or woman bee content to vse superstitious formes of invocation for helpe in time of neede, and in vsing them, desirereth in heart to haue the thing effected, if the Deuill worke the feate, there is a secret compact: for they haue desired, and hee hath consented.

2. They are such as do know, that neither by Gods worke in nature, nor by Gods ordinances from his Word, the things they doe, are warahtable, (but rather heare such things forbidden,) and

*Master
Perkins
his discourse
of Witch-
craft, chap.
2.*

Dcute. 18.
M. Roberts in his
treatise of
VVitch-
craft, p. 67.
72

VVhat to
thinke of
curing a
wound by
anoynting
the instru-
ment.

Anselmus
Parmensis
Delrio, l. 1.
c. 4. p. 24.

30.

and that they also are absurd to common reason, and yet will do them, because they finde an effect answerable to their expectation; As for example, to vse Spells, and Charmes, which are plainly forbidden by God, and against which, many arguments are al- leaged by a learned man. Here- to adde that which before I haue mentioned : The healing of a wound by anoynting the instrument, which gaue the wound: which *Keckerman*, both by reason and diuinity proueth to be Witcherie, and sheweth that one *Anselmus* the Author thereof, was a very Witch. Many other Witchery trickes better to be concealed, then named, many vse, by which they suppose to to finde helpe.

For if the remedie be not naturall, then it is supernaturall; if supernaturall, then either from God, and so hath warrant from his Word, and is ordinary, not mira-

miraculous ; for that worke of God hath ceased long since ; or else it is from the Deuill, as the workes wrought by Spels, and Charmes, superstitious prayers, and such like, forbidden by God, must needs be.

Therefore such as doe these things, are in a kinde of league with the Deuill, though ignorantly they thinke otherwise ; because they are pleased to lay aside their reason, as men, to judge of a naturall working, and their Religion as Christian men, in that they will doe such things, which neither in themselues, nor by Gods ordinance, have any power to effect that which they go about to worke by them ; but onely by the diuels power, who therefore is very well contented, to satisfie herein, their desire, and so is there betweene them a secret compact and league.

3. As those which in Christs name cast out Deuils, though

G they

*For vaine
and super-
stitious ob-
servations,
see Delrio,
l.3. p. 2. q.
4. Sect. 2.
pag. 446.
457.*

they openly followed not Christ, yet finding successe in their attempts, were not against Christ, nor likely could speake ill of his power, by reason of their secret and implicit faith and Couenant with Christ : so these sorts of persons, finding their practices successfull, are not against Satan, nor can lightly speake ill of his working power, because of the secret and implicite league they haue with him, and especially, because of the profit they find come to them thereby.

Quest.

Quest. It may be here aske^d, why Satan wil not urge these, to make a more open league?

Ans.

Ans. It may be, besides the former reasons noted before, that he rests satisfied with this thought of them, that they are on his part, because they are not against him ; as also he is content to let them please themselves with hope of Gods mercy,

cy, for that in thus doing, they suppose they sinne not, nor are in danger of the Deuill, nor vnder Gods wrath, as the other are, because they fall not so foulie into the pit of destruction, by an expresse league, as the other sort doe.

CHAP. VIII.

That there are such as bee called
good Witches, and how they
may be knowne.

AS in Gods Church there
be good and bad; So in
this kingdome of Satan, there
bee good and bad VVitches.

These good or white Witches
are commonly called blessers,
healers, cunning wisemen, or
womēn (for there are of both
sexes) but of this kinde, many
men.

These haue a spirit also, as one
Ioane Willimot acknowledged,
and are in league with the Di
uell, as well as the bad and black
Witches be.

By their spirit they learne,
who are bad Witches and
where they dwell, who are
strucken, forespoken, and be
witched,

Of good
Witches
fullly so
called.

They haue
spirits.
In the Dis
course of
Witcherast,
against the
E. of Kint.
children.

witched, and by them they
learne how those doe, whom
they vndertake to amend; for
the spirit is sent vnto their pa-
tients from them: all which the
foresaid *Ioane Willimot* acknow-
ledged before Authority in her
examination.

The profession of these Wit-
ches is, for the most part, to heale
and cure such as bee taken, bla-
stred, stricken, forespoken, as
they vse to speake, and bewit-
ched: all which cures they doe
by their compact with the De-
uill.

But though these Witches
be almost all healing Witches,
and cannot doe to man, or beast
any hurt, except they procure
some other to doe it, yet we may
 finde, that some of these some-
times haue the double facultie,
both to blesse, and to curse, to
hurt, and to heale, as it is proba-
ble *Balaam* had at the least in
Balaks imagination, Num. 22.6.

what they
professe.

Some haue
a double
facultie.

Balaam.

Hartley.

what is gi-
uen them
for their
paines.

For he ascribeth to him the power of blessing and cursing, as had a famous Witch, one *Hartley* in Lancashire, & a woman Witch; of both which, *Mr. Cooper* in his *Mystery of Witchcraft* doth make mention. But, I say, for the most part, I find them curing Witches; some more obscure, & some more notable then others, as was the Sorcerer *Simon Magus*, who bewitched the people so, as they verily supposed that he did that he did by the power of God, when the Text telleteth vs, that it was by Sorcery, and so by the power of the Diuell.

Their reward is for their curing, what people commonly will giue them; some take more, some take but a little, often nothing, and some may not take any thing at all, as some haue professed, that if they should take any thing, they could doe no good; of such an one *Bodin* maketh mention, which went all in

in patched and ragged cloathes: Heere also the Diuell will imitate Christ, who said, Freely yee receiue, freely giue.

The good Witches (vntreuly so called) may be sundry waies knowne: I. From the quality of the party, one commonly very ignorant of religion, an obseruer of times, of good and bad daies, of good and bad lucke, very superstitious in many things, not induring willingly such as feare God, and such as delight in his Word. They are also fantastical-ly proud, as *Simon Magus* was, who boasted much of himselfe, as these doe of their gift and power; as those in Spaine, which call themselues *Salutadores*.

II. By his, or her unwillingnesse to con erre, either with godly and learned Dsuines, of their Faith and good prayers, by which they professe to doe such cures, or with ungodly and learned Physicians, about such medicines as

In Dæmo.
lib.3.cap.
2.

How to
know this
kinde of
good witch.
Deut.18.
Quality.

Act.8.

Not conser-
with diuine
or Physician

they prescribe to procure health: both which they auoid, lest their works of darknesse should come to light, and they be discouered to be Witches.

Secret working.

Præscriptions
to helpe be-
witched.

B. din in
Dæml. 3.
c. 1. & c. 20
Philo Ju-
dei 8.

what
means they
use to doe
good.

See Delrio.
lib. 3 cap.
1. & 5.

III. *By their priuate and se-
cret whisperings, mumblings and
mutterings with a low voice, as
was the manner of Witches to
doe in old time, Isa. 8. 19 and 29.*

4.

IV. *By professing to be able to
helpe such as be bewitched and
forespoken; for the supernatural
worke of the diuell, as in case of
bewitching, cannot be cured (as
learned men affirme) by any na-
turall meanes: this Witches
haue confessed also, and therefore
must bee by a league betwene
the Diuell and the Witch.*

V. *By the meanes which they
doe use to helpe such as come to
them for helpe: as*

*By onely touching the party:
Bodinus giueth instances, who
thus cured the Ague and Tooth-
ach.*

Leicester-
shire
witches.

Bodin, l. 3.
c. 5.

ach. 2. By saying certaine pray-
ers, as *Anne Baker* did, and
Ioane Willmott: which be Popish
set prayers many of them; as so
many Creeds, Aue-Mariés and
Paternofters, as a Witch confesled
to me. 3. By *Charmes and Spels*,
absurd, barbarous and ridiculous
formes of words, and such like
meaneſs, which haue no power
from naturall working, nor from
the ordinance of God, and
therefore must needs bee from
the Diuell.

V. I. By the remedies which
theſe prescribe vnto others to do,
to haue helpe, as * one or two
medicines for all diseases, impos-
ſible in nature to bee auailable
in ſo great variety, and therfore
do no good, and are prescribed
onely to couer their diabolicall
practice and Witchery. So to
prescribe medicines made of
ſuch things, as are abhorring to
nature, of which *Bodin* maketh
mention. To prescribe Charmes,

Remedies
prescribed.

* Our late
reuerend
Dioceſan
B.L. keſ,
worfy of
eternal
memory,
ſa d, this
was a note
of a Witch,
if not a
counterfeit.

Bodin.
Dæmonio.
lib 3. cap.
2. & 5.
See Scot of
Witchcraft,
for
Charmes,
Amulets,
and other
things, b. 12
c. 9. 14. 18.
Delrio lib.
1. c. 4 q. 35
4.
His Treas-
tise of
Witch-
craft.
pa. 53. 64.
66. See Bo-
din. Dæ-
mo. l. 3. ca.
5.
For know-
ledg.
1. Sam. 28.

popish prayers, popish superstitions, and very Witcherries them-
selues, as to hang Amulets about
the necke, and certaine pieces
of holy Scripture, to goe, and
scratch the suspected, to burie
some of his or her haire, or
some part of the beast bewit-
ched, to pricke a needle or
bodkin vnder the stoole where
the Witch sitteth, to make a
Witch-cake of Bakers meale,
and the bewitched parties Ma-
rine: see for this and some o-
thers the like vanities, in Master
Roberts practices, vnbefiting
reasonable men, and sober Chris-
tians.

VII. *By their foreknowledge*
to tell who those be that come to
them, why, and for whom they
come. Thus could the Witch of
Endor tell, that hee that came
disguised, was *Saul*. Thus could
hee that made the *Witchcake*, tell
the party which came to helpe
his wife, of whom Master Ro-
berts

berts doth write. That such are Witches, *Bodinus* bringeth instances out of Flanders, Portugall, France. To tell also who are bewitched, & how, and who are Witches, and where their marke is; these be Witches: for all these things they know by their spirit, as *Ioane Willmott*, the Leicestershire Witch did confess; part hereof in her first, and part in her second examination, before severall Justices. For this foreknowledge Physicians haue not by their Art, neither haue these ignorant persons this by diuine inspiration; and therefore by compact with the Deuill.

VIII. By shewing the suspected in a Glasse, as hee that made the Witch-cake did, before mentioned, who shewed the Witch *Mary Smith* in a Glasse. *Fernelius* speaketh of such a Witch, whom he, as himselfe saith, saw. This is an undoubted.

Lib. 3.
Dæmoni.
cap. 5.

Shewing
one in a
glasse.

Giffard in
bis tryall of
witchcraft.

Fernel.

I. I. C. I. I. de
abdit. re-
rum cau-
sis.

Reade

Peter de
Loier de
spectis
transl. by
Zach.

Ioannes,
ca. 12. p. 2.
121.

Master
Edmunds
of Cam-
bridge.

doubted marke of a Witch, as one Mr Edmunds of Cambridge told mee, who was one that for a time professed to helpe men to goods or money stolne, and was once by the heads of the Vniuersitie questioned for Witchcraft, as he confessed to mee, when he had better learned Christ, and had giuen ouer his practice that way. He told mee two things (besides many other, in a whole afternoones discourse at Castlebiringham in Essex) neuer to be forgotten. 1. That by his Art hec could finde out him that stole from another, but not for himselfe. 2. That the ground of this Art was not so certaine, but that hec might mistake, and so peradventure accuse an honest man, in stead of the offender, and therfore gaue it ouer, albeit hec said hec might haue made 200. pounds *per annum* of his skill.

IX. By paines and like tor-
ment comming upon this good
Witch,

Paines up-
on them.

Witch, which is upon the bewitched. Conference I had once with a suspected healing Witch, a man miserable poore, and of an horrid countenance, of whom I asking how hee knew a man or beast to be bewitched, hee told me, By two things. *Firstly*, by his trouble in saying his prayers for the bewitched, which then hee could hardly remember, and much adoe hee had to make an end of them; which prayers were so many Creeds, so many Aue-Maries, so many Pater noster. *Secondly*, by the paine which would seaze on himselfe as soone as he began his prayers, the very same which was upon the bewitched. This skill he learned of a woman, which taught him a secret, but what that ground of this Witchcraft was, that could I by no meanes procure him to reueale. Some know who are bewitched, as before I shewed, by their spirit, and some Witchery

Lib. 3. cap.
11.Require
faith.Lib. 3. c. 1.
¶ 2.

Witchery meanes, of which *Bodinus* maketh mention, and of many vaine people yet put in practise, when they suspect a party; for which they deserued to be punished, if they had their desert.

X. *Lastly, by trickeying Faith* of such as suppose them to be Physicians expect it not, neither dare any truely fearing God, rob thus God of his honour (who curseth such as trust in man), and yet these Witches professe, that they cannot heale such as do not beeleeue in them. This *Bodinus* sheweth by examples three or foure, wherof one *Healer* came to a Bishop, and willed him to trust in him to cure him, and this was in the hearing of *Bodinus* himselfe, there in the Chamber, and one *Doctor Faber*, a learned Physician. Thus may these, falsely so named, good VVitches, be discouered.

C H A P. I X.

*That none ought to goe to these
VVizards, VVitches, blessters,
healers, cunning men or
men, for helpe.*

THAT none ought to resort to these miscreants and curs'd caitifes, there bee plenty of reasons.

1. *The Charge and Commandement of God, forbidding the same expressly, Levit. 19. 30. on lib.*

2. *It is a spirituall defilement and Whoredome: for the Scripture saith, they goe a whoring, Levit. 20. 6, and are defiled by them, Levit. 19. 31.*

3. *It is a dealing with the Devil, and seeking of helpe from him, as Abaziah did: for you haue heard by the confession of a Witch, that such haue a Familiar, and some haue been known to inuocate the Devil to cure another: And surely their mun-*

bles, Delio li. 6
Sect. 1. q. 2
pa. 936.
Reasons
why not to
seeke to
good wit-
ches.

*Spirituall
whoredom.*

*Its helpe
from the
Diuell.*

2. King. I.
3.
Bodin.lib.
1. cap. 6.

bled, and senselesse prayers, what are they, but watchwords betweene the Deuill and them? I knew one, that hearing a little boy greatly tormented in the next roome where he was, went out into a back-side, and staying some time there, returnd in again, but yet in a great sweate: the boy that had cryed a whole weeke, ceased presently his crying: the Wizard prescribed (if the child felt paine againe) a certayne medicine of diuers hearbes, which I had from the man himselfe: but ouer the head, and before he began to prescribe the medicine, these words must bee written, as they were taken from his owne mouth: *Onquint manera Iai a n-*
quint manera, words senselesse; but in these words were hidden the power of the medicine, and were the Watch-word between the Deuill and him, to effect the worke. Those therefore which goe to these Wizzards, seeke helpe

helpe of the Deuill.

4. It is an heathenish practice, to seeke to such, Isa. 19.3. & 65. 4.2. King. 17.17. Now we should not be like the abominable heathen, in any euill, much lesse in these abominations.

5. They which seeke vnto them, are commonly wicked, and euill people, haunted themselves by an euill spirit, who suggesteth this course into them, as hee did into *Sam*, 1.Sam. 28. yea, such as esteeme of these, and think they work in Gods Name, and by his power, are bewitched in so thinking, Act. 8.9,11.

6. It is found true by dayly experience, that those which most vse them, most neede them: for these Witches either breed, or nourish diuelish and vncharitable conceits, in those that seeke vnto them: as that they dwell by ill neighbours; that when any ill happeneth vnto them, to theirs, or to their Cat-tell,

Heathenish

Ier.10.2.

Such as
seeke to
them, are
vaine peo-
ple.

They in-
crease their
owne sor-
row.

sell, that they are blasted, taken with an ill planet, stricken, that some ill thing went ouer them, that they are ouer-looked, fore-spoken, and bewitched by some one or other, and therefore they must seeke for helpe, and this must be of them, or of such as be like them, Wizards and Witch-
es. By which speeches, and wicked counsell, they are continually kept on work in daily seeking to them, when any, the very least crosse happeneth vnto them, because they are euer imagining Witchcraft, and that the onely remedy for helpe is, to seeke vnto these.

7 Learned men of all sorts generally condemne this running to these Wizards : Saint *Augustine*, Saint *Basil*, and Saint *Chrysostome*. Hippocrates an heathen, calleth those *Nebulones*, which by Satannicall meanes, profess to cure diseases, and saith, (marke an Heathens words) *That God which*

Learned do
condemne
it.

Lib. 10. de-
civit. Dei.
In ps. 45.
In hom. 7.
ad Colos-
senses.

K. James in
Dæmon. I.
3. c. 5.

In his trea-
tise of
Witch. p 61
62.

which purgeth the most desperate
evils, is our deliverance. Some
Schoolmen hold it to bee an A-
postasie, to seeke and vse helpe
of Witches: *Aquinas*, *Bona-
uen. Alberus*, *Durand*, cited by
Bodin. Master *Roberts* citeth the
Lawes of Emperours, and the
decrees against such. Al the god-
ly and learned Diuines in our
dayes doe condemne the same,
the dead by writing, the liuing
viva voce in their Sermons.

8. They often lose their la-
bour, for sometimes the healer is
but a *Counterfeite Witch*, (wor-
thy feuere punishment for delu-
ding people:) And though a
Witch, yet can he or she doe no-
thing but by the Deuils helpe,
and he himselfe hath confessed
to the Witch, that hee cannot
cure that sometimes, which at
the bad Witches infigation hee
hath inflicted. Againe, Satan,
though hee hath his healers, yet
must they liue one by another ;
therefore

See all that
hane writ-
ten on the
Com. Exod.
Leuit. Deu.
Scot. b. 12.
c. 18. & b.
16. c. 3.
Bodin. l. 3.
c. 2. & 5.

*Lost Labour
of men.*

therefore hee healeth for one Witch, one or two diseases, for another more, not for one all, and this, as it happeneth by their conditions, in the bargaine-making with the Deuill, when they enter into league with the Deuill. Soinetime this white Witch can-not cure the bewitched, without the consent of the bad VVitch, which caused it, or (which is fearefull to thinke vpon,) till the same disease bee put vpon some other, or that the Witch be bewitched to death, which hath inflicted the torment vpon the diseased party. All these *Bodinus* noteth, with examples out of *Sprangerus* an Inquisitour, that examined, had the confessions, and put to death great numbers of Witches.

These VVitches, to keepe their credit, often deliuer their medicines with an *If*. If it doe no good, come againe. When they returne and finde that the Deuill hath

See in Scot
book 12.
chap. 17. a
notable cou-
zening
trick of
such a
Witch, to
make her
speeche true
in accusing
an honest
woman, for
a Witch.

hath not remoued the disease, or that God being displeased, wil not let them; then the Wizards blame them, that they came not in time, or they applied not the meanes aright, or that they wanted faith to beleue, or at least they acknowledged their power not great insough, and therefore they aduise them to go to a more cunning man or woman, and so direct them vnto another Witch or Deuilly for helpe, worse then themselues.

9. And lastly, the Lord threatneth to set his face against that soule, and to cut him off from amongst his people, that seeketh vnto them.

Let these reasons dissuade vs therfore, from helping our selues by such detestable meanes so abhorred and hated of God.

Leu. 20.6.

What reasons they
use, which
doe go to
Witches.
Use good
prayers.
Answ.

Chap. X. Of the
many that runne unto these
Witches, and their reasons
which they alledge, answer-

THERE is no action so bad,
but if men either get or saue
thereby, there will bee both the
practice, and the approbation
thereof, euer by some: so are
men captiuated to the care of a
bodily safety, and preservati-
on of an outward estate in this
life. So it happeneth in this
case, of going vnto, and seeking
helpe of Witches, who vse such
reasons as these, to countenance
their going to them.

I. Such surely works by God,
because they vse good prayers and
good words, and often name God.

But to answer this, let them
remember that the Diuell him-
selfe can vse good words, Mar.

1. 24. and 5. 7. Act. 17. that hee
can counterfeite the habit and
words of an holy man *Samuel*.
1. Sam. 28. 13, 15, 17. that hee
can turne himselfe into an Angel
of light, 2. Cor. 11. Therefore he
can teach his seruants to faine
holinesse. As for their prayers,
they are foolish, popish, super-
sticious, if not all, most of them,
and some of them learned of the
Diuell himselfe, as some haue
confessed.

I I. *That they use oyntments,
herbes and medicines to cure the
diseased.*

I answer, These are but co-
lorings to couer their Witcherie.

1. Because they use but one
medicine, and the same com-
monly to cure many diseases.

2. Because they cannot cure
any disease, but that which is by
Witcherie, and therefore they
say, that such persons, or that
thing is bewitched, for which the
cominers to them seeke remedie,
shewing

Bodin. I. 3.
c. 5.

Use oynt-
ments and
medicines.

shewing hereby what diseases they can cure. Therefore naturall medicines to cure supernaturall diseases, are vsed onely to hide their Witchcraft and sorceries.

A gift from God.

Answ.

*Indured great los-
ses.*

III. That it may bee, as some thinke, that they haue a gift from God, this way to doe good.

Answ. There is no reasonable probabilitie for this, for then God would not cōdemne them, nor such as seeke to them: neither would he suffer his seruants to bee so afflicted, (as you haue heard) in vsing his gifts; hee would not so ill reward his seruants; and this conceit of being the power of God, was in the bewitched Samaritanes, who thought so ouer-well of *Simon Magus*, as these Samaritan-like bewitched people doe of these silly Ma-gooses.

IV. That they haue indured great torment, and great losse of cattell, and could not otherwise finde helpe.

Job

Answ.

Job was in another manner tormented, and received farre greater losses, yet he depended vpon God, patiently waited his leisure, resolued to trust in God, though he should haue died, and therefore was at length deliu-
red. A woman which had a disease *twelue yeeres*, and had spent all shee had, vnder the hands of Physicians to be cured, but could not, but rather grew worse, yet shee resorted not to diabolicall meanes (that wee reade of) though ordinary meanes failed her, but waited Gods good time, and was miraculously deliu-
ered, Marke 5. vers. 25, 29. So another woman had a spi-
rit of infirmitie, and was bound by Satan *eighteene yeeres*; yet shee would not (for any thing we know) vse any ill meanes for her helpe: for the Text faith; *Shee was a daughter of Abraham*, Lu. 13.15,16. and therefore was at the length also cured.

H V. That

Find helpe.

Answ.

Rom. 3.8.

V. That many haue gone to such, and found present remedy.

1. As some haue found remedy, so other some haue not, euen by your owne testimony; so set one against y^e other. 2. The lawfulness of an action is not to be iudged by the successe. Wicked men in ill wayes, prosper sometimes, to the hardening of their heart in euil, and so is there a spiritual plague vpon them for their wickednesse, which they do not consider of, 3. Wee haue the Apostles lesson, *We may not doe euill, that good may come thereof:* the going to them God forbids, and therefore euill: and bodily ease will not excuse the sinne before God.

4. Let such consider what before is deliuered, touching such as be holpen, whether they continue well, or whether a worse euil hath not after befallen them, or whether the like hath not hapned to some of theirs, or to

some

some of their cattell, or to some of their friends, as stories shew, that so it hath hapned, and so it may still fall out.

V I. *That they haue helpe from these at a little or no cost at all, whereas Physick is very chargeable.*

But let such consider, that physicall meanes is of God, in the vse whereof wee may pray for a blessing; whereas this is of the Diuell, and the remedy with a curse. We cannot, we may not pray to God to finde remedie in seeking to the Diuell. It's also a miserable sparing, to spare the purse, and to damne the soule.

V II. *That these speak against bad Witches, and often discouer them, and therefore cannot they themselves be bad.*

This is no good argument; for he may be bad enough himselfe, that speaketh against another, in some thing worse then himselfe. As for the discouerie of

Its little cost to them.

Ans'w.

Speake against bad Witches.

Ans'w.

a bad Witch, you haue heard by the testimony and confession of a witch, that this they doe by the Diuels telling. Therefore being in league with the Diuell, they are for all these pretexts to be detested, and their villanies before God to be abhorred.

CHAP.

CHAP. XI.

That there are bad Witches; and
here of their profession, and
practice, and how many things
must concurre in bewitching a-
ny thing.

ALL Witches, in truth, are
bad Witches, and none
good; but thus wee distinguish
them, after the vulgar speech:
It is needless to make particu-
lar prooфе of this sort; Historic,
experience, and confession of
such Witches are evidence e-
nough.

Of this sort are men, but very
many women, younger, and ol-
der, but almost all very misera-
bly poore, the basest sort of peo-
ple, both in birth and breeding,
most incapable of instruction,
and cursedly negligent, and pro-
phanely contemners of the sa-
uing knowledge: generally, peo-

All Witches
bad.

Witches are
very misera-
ble.

ple they are of ill natures, of a wicked disposition, and spitefully malicious against any with whom they are displeased, eagerly pursuing to bee reuenged.

Bad witches onely to doe hurt.

*The triall
of Lancashire
witches.*

*In the ar-
raignment
of the Wit-
ches of
Warboys.
In Dæmo-
no. 1.3. c. 5.
They have
familiar
spirits.*

The profession of these is, by the Diuels instigation, onely to doe hurt. To doe mischiefe, is their common practice: yet some of them also (as with the white Witch) the Diuell dispenseth with, to helpe, as well as to hurt, as the Lancashire Witch *Charrox* could by her own confession; and that old Mother Witch *Dembdale*, as other Witches at the Barre confessed of her. So could *John Samuel*, the VVitch of *Warboys*, bewitch and vnbewitch, as his wife confessed: and examples of these *Bodinu* giueth.

All these VVitches haue Diuels and familiar spirits, as is euident by the cōfession of a multitude of VVitches; those in

La n-

Lancashire, Leicestershire, Bedfordshire, Northamptonshire; by others in France, Germany and other places; so as this is a truth not to be doubted of.

These spirits appeare in sundrie shapes, yea the same spirit to the same party in diuers formes, as *Charox Diuell* called *Fancy*, would be sometimes to her, like a browne Dog, sometimes like a Man, and sometimes like a Beare, as she confessed.

These spirits are received of one from another VVitch, as *Ioane Willimot* had a spirit by *William Berry* her Master, who received it by his blowing into her mouth. This *Ioane* afterward helped *Ellen Greene* to two spirits. Many such instances may be brought.

But the Diuell vncalled commeth and offereth himselfe to most, as hee did to *Dembdike*, to *James Denice*, to *Lewis Gantfre-dy*, and infinite others. Some call

*Spirits ap-
pear visibly
in diuers
formes.*

*Discovery
of Leice-
ster Witches.*

*The Diuell
offers him-
selfe.*

How they
come to get
a spirit.
In Wilt-
shire.

Lancaster
Witch.

for one by name, through the per-
swasion of another, as once a boy
at Bradley calling Bun, Bun,
looking vp to the thatch of the
house, there leapt a Toade to
him, which went vp to his
crown, and sucked. *Some Witch*
 calleth spirits to give them to o-
thers, when before they haue
drawne them to consent to haue
them, as the forenamed Willmet
did, called Pusse and Hiffe, and
gave them to Ellen Greene. Some
VVitch teacheth another to use
some alt or ceremonie to haue a
spirit; as to go to the Sacrament
and bring away the bread, and
to giue it to the next thing which
they should meet, as old Dem-
dike aduised James Denice to
doe: or to go about the Church-
yard, and to kisse whatsoeuer
they hap to meeete. By these, and
many other such like wayes,
these common VVitches come
by their spirits: for of other
Magicians I speake not here.

By

By these damned spirits doe these cursed caytiffes worke all their malice and mischiefe. For these they call, when they would doe harme, as farre as these spirits haue power to do hurt, and then bid them doe this or that for them. Thus *James Deuice* willed *Dandy* his spirit to goe and kill *Mistresse Townley*. *Elizabeth Deuice* the Mother called *Ball*, her browne dogge, to kill *John Robinson*. *Charrox* called for *Fansie* her dogge to goe and byte one *Moore's Cow*, to kil the same.

For these spirits can doe great mischiefe, if God pernit, many wayes. They can worke vpon the minde of men and women to stirre vp lusts and ill passions. *Gaufredy* had a spirit to stir lust vp in any he breathed vpō. *Philip Flower* had a spirit, to make one *Thomas Simson* to loue her: other instances Master *Roberts* doth giue. They can make men

Witches
worke their
mischiefes
by Dixels.

What these
spirits can
doe.

Delrio, l. 2.

q. 9, 10, 11,
12, 13, 14.

In his life
and death.
Leicester
witch.

In his Tre-
atise of
Witchcraft.
Roberts,

pag. 57, 58.

Delrio, lib.
4. part. 1.
q. 3. sect. 2,
35.

North-
hampton-
shire Witch

Delrio, lib.
3. p. 1. q. 1.
pag 354.

and women mad and frantique, as *Mary Smiths* spirit did *Edmund Newton*. They can annoy the body many wayes; the relations of the tryall and arraignment of VVitches, are full of varietie herein. They can kill both man and beast, and blast corne, and doe many other euils and harmes: needless it is to take vp time with instancing particulars: they can bespot linen cloathes with pictures of Toads, Snakes, and other vermine; as the spirit of one *Hellen Jenkenson* did a Buck of cloathes of Miftresse *Moulshew*, because she had the day before helped to search the VVitch, and found the marke vpon her. Thus they worke by their spirits, and else by themselues can effectuate nothing: neither can the spirits do any thing without Gods permission.

For this we must know, that three things must concurre in the bewitching

bewitching of one man, or any other thing whatsoever.

I. Before any of Gods creatures can be annoyed, he must give way and permit the same: this all will grant, who acknowledge a divine power and providence of God ruling and disposing of all things.

II. Then *the operation of the Devil*, according to the power of God permitting, which hee knoweth either before, as is cleare in the story of *Job*, Chap. 1. and 2. also by the relation touching the VVitches, which hee witched the E. of *Rutlands* children; where wee may read, how *Ioane Flower* called for, & willed *Rutterkinne* her Cat, to goe and mischiefe the Lady *Katherine*, and the Cat cried *Mew*, and thereby shewed the VVitch, that shee could not doe her any hurt. Or the spirit knoweth not before, but when hee hath gone and made triall, and then findeth his

Three things concurre to be witching.

The spirit knoweth when God will permit him.

his power limited, as wee may
reade in the relation of the *War-
bois VVitches*: how Mother
Samuel sent two of her spirits
against Master *Throgmorton* and
his wife, who making triall what
they could doe, returned, and
told her, *That God would not suf-
fer them to preuaile.*

witches
consent.

III. Before the spirit worke
for any VVitch (though he will
goe for himselfe, and of him-
selfe, where he hath no league
with the VVitch) yet to doe
for Her or him hee will not,
without their consent and will,
to make them guilty with him.
The VVitch therefore must doe
some thing to set him on, as to
call him, to bid him goe, to
giue him some thing before hee
goe, as an old VVitch gaue him
a *Cocke*: of which wee may
reade in Master *Giffords* Dia-
logue of VVitches. So they send;
but the Deuill doth the harme,
and not they.

Neuer-

*Why Wil-
ches be guil-
ty of that
which the
Devill doth.*

Neuerthelesse they are made guilty of these mischiefes. 1. Because they call them, and bid these spirits doe such euils. 2. Because they speake, and doe such things as please the Deuils, and which they desire and counsel to haue done, while they them-selues goe about and do the mischief, (which though the Deuils can doe) yet will they not doe it for them, without these watch-words and signes. 3. That they thinke verily, that they haue giuen them power to doe the mischiefes, laid to their charge, and thereupon they confess, they hurt such & such persons, or killd this or that man or beast. 4. Because they assume to them-selues, a kinde of glory within them-selues, when the people feare them, and they haue a ioy in their hearts, that they can awe others so by such thoughts of them. 5. And lastly, by the Couenant made with the Deuill, they thinke

thinke, that what hee doth, is done by their commanding power ouer them, and that they must so doe, because they will haue them to doe so.

For these reasons may the Devils deedes bee imputed to them: and they may bee said to doe, what the spirits doe, though their owne words and deedes haue no force in themselues, to effect their wills; albeit Satan maketh them beleue otherwise: but herein are they notably deceipted, as also when they thinke themselues to haue him at command to doe their pleasures: for,

1. The spirit will doe more sometimes, then the witch would haue him. For *Agnes Samuel a Witch of Warboys*, intreated the spirit *Blue*, that *Mistresse Ioane Throgmorton* might not haue any such extreme fits: but shee could not preuaile with him.

2. Hee will not yndoe that sometimes.

*witches
haue not
power ouer
spirits as
they thinke.*

*Doe more
then they
would haue
him.*

*Not obey
them.*

sometimes which the VVitch
wisheth to be vndone againe, as
the VVitches of *Warboise*, all
three, endeauoured to vnwitch
the Lady *Cromwell*, but could
not.

Dod in l.3.
c.2.p.247.

3. He wil threaten the Witch,
and offer some violence vnto
her, if shee will not doe what he
would haue her, as the spirit did
old *Dembdike*, who shoud and
pushed her into a ditch, because
shee would not goe and helpe
Chattox the Witch (whom
Dembdike could not abide) to
make pictures. So *Chattox* spirit
threw her down, because whē he
appeared, she would not speake
vnto him. Yea *Bodinns* telles vs,
that when one called his spirit,
& then did not set him on work,
he presently killed him.

Offer them
violence.

Lanc. Wit-
ches.

In his book
de Dæ-
mono.

4. He will annoy them, as he
did Mother *Samuel*, tormenting
her in her body grieuously: and
as he did *Chattox*, taking her eie-
sight from her, yea, and would
sometimes

Torment
them.
Warboys
VVitches.

Discouer
them.

Roberts in
his *Treatise*
of *VVuck-*
craft, p. 79.

sometimes come gaping vpon her in the forme of a Beare, with open mouth, as if he would haue worred her, as shee confessed.

5. Hee will discouer the Witches practices, and wil endeavour to bring them to their confusion and end: as the spirit told Master *Throgmorton* s children in their fits.

6. And lastly, hee will faile them and breake promise with them, in their greatest neede; as he did a famous Witch in *Hungarie*, after shee was in prison, where wanting food, did then eate her own flesh and perished.

Thus wee may see, how little command they haue ouer spirits, but as the spirits list, for their owne aduantage.

CHAP.

C H A P. XII.

To know whether one be bewitched, and the signes thereof.

God permitting, and the Deuil working at the Witches command, man or woman, beasts or other creatures may be bewitched.

Now, to know who are bewitched, what course better can be taken, then to gather the signes from such as certainly haue been knowne to haue beeene bewitched, and that by the confession of Witches arraigned and condemned for the same? as,

When learned and skilfull Physicians can find no distemper in the body, or any probable reason of any naturall cause of such griefe, pangs, and violent vexations, as the patient in the iudgement of all the beholders doth endure: as Master *Throgmorton's* child

Delrio, l. 6.
c. 2. Sect. 2.
q. 3. p. 969.

Signes of
one bewit-
ched.

1. Signe.
Disease not
naturall.

child did, when neither Doctor *Barrow*, nor Master *Butler*, learned Physicians, could yeeld any sound reason of; as to neeze lowde and thicke, almost halfe an houre together, till blood come out of the nose and mouth: to haue a great swelling, and heauing in the belly, then a passing to the throate, ready to stop her breath, to make one speechlesse, and set the teeth together, to shake sometimes the legge, sometimes the arme, sometimes the head, as it were a feuer or some running palsie, to thrust out ones arme so stiffe and straight, as not possible to bow it, and such like motions as befell those children.

2. *Signe.*
Remedies
helpe not.

When some parts of a man, now fingers, now toes doe rot, and no rules of Art, or experience can doe any good, but the disease groweth rather the worse, by the best meanes; or if seeming in the Euening to bee healing,

healing, in the morning to bee found to haue gone backward, as it did with one *John Orkton*, bewitched by one *Mary Smith of Linne*.

Roberts
his Trea-
tise.

When a very healthy body on a fuddaine shall feele violent torture, pinching at the heart, bereauing him of sense, and so distract the patient, as hee or she is ready to teare the haire off their head, as it befell one *Elizabeth Hancock*, bewitched by the forenamed *Mary Smith*, or being in health, strong and trauelling by the way, to be suddainely taken and to fall downe lame, become speechlesse, lose the vse of one side saue the eye, to haue the head drawne awry, the face and countenance deformed, hammes lame and turned out of course, feeling within prickings, as with Elsons and Sickles, as did one *Abraham Law*, bewitched by one *Alizon Denice*, meeting him by the way.

3. Signe.
Violent
and sudden
torture in a
healthy
body.

Relation of
Lanca-
shire Witch-
ches.

When

4. Signe.
Like fits in
diuers par-
ties.

In North-
hampton-
shire.

5. Signe.
To tell in
many fits
things
truly.

VVhen two or moe in the same family, or dwelling asunder, one or moe in one towne, & othersome in another, are taken in the like strange fits in most things, as were Master *Throgmorton's* children, the Lady *Cromwel*, who had visited those children, and burnt some haire of the suspected Witch: So was Master *Auery*, and his sister one *Mistresse Belcher*, dwelling in seuerall places: for such violent strange fits cannot come vpon naturall causes so sudainely alike to diuers persons, in so seuerall places, except some infectious disease should happen among them, to take it one of another.

VVhen the afflicted partie, or parties, in their fitts doe tell truly many things, some things past, as the elder daughter of Master *Throgmorton* did, who told what the VVitch had beene doing. Some things in doing:

doing: as she told where her vnde and others were in the Towne : where the VVitch was, & whither going, what they said and did when they met her. These sisters could tell in their fits, in what case and state one and another were, at the same instant, being 8, 10, or 12. miles asunder, and also when the VVitch fed her spirits, and what she said vnto them, as Mistris *loane* could tell some things to come, as in her first fit, how many in that house should be bewitched, and named the number and persons: Also the other (as wel as this sister,) told what the VVitch *Agnes Samuel* would doe, if Master *Throgmorton* would goe and speake with her ; they foretold their fits in their fits, how many afterwards, and how long they should hold them : that Mother *Samuel* should willingly confess her fault, and the time when. All these proued very true:

yet

yet these things are no effects of naturall diseases.

6. Signe.
Effects.

VVhen one shall doe many things, neeze, scritch, groane pitifully, start fearefully, haue vp the belly, bounce vp with the body strangely, become senseles, not hearing, seeing, or feeling: to speake also many things to purpose, and yet out of the fit to know not any thing hereof: as it hapned with these children.

7. Signe.
Superna-
turall
strength.

VVhen there is strength supernaturall, as that a very strong man shall not bee able to keepe downe a child of nine yeeres old vpon a bed. So it was with one of Master *Throgmortons*.

8. Signe.
Delrio, l.2.
c.8. pag.
221.
Vomit vp
pinnes, &c.
In his triall
of *VVitches*.
Delrio, lib.
3. par. 1. q.
4. sect. 6.
pag. 410.

VVhen the diseased doe vomit vp crooked pinnes, Iron, Coales, Brimstone, Nayles, Needles, Leade, VVaxe, Haire, Straw, or some such like things; such haue beeene seene to haue beeene vomited vp: as Doctor *Cotta* witnesseth and produceth the witnessses for the same, and those

those learned men.

VVhen (with other things concurring, else this is no sure signe) any doe see, not in a fancie or dreame, but visibly some apparition, aud thereupon some mischiefe to befall them: as it did to one Master *Young of London*, the appearance of a VVater-dogge to run ouer his bed; and at another time one cloathed in russet, with a bush beard, speaking to him. So also Toads and Crabs, crawling about his house, after which hee was tormented. So Master *Auerie*, whom before I haue mentioned, saw as he rode in his Coach homeward a visio, and forthwith his Coach-horses fell downe dead. One Master *Engers men* in Bedfordshire, driving a Cart of corne to Bedford, saw a great blacke Sow grasing, which went along with them: at length the horses brake their carriage and ranne away to Bedford: so at the returning backe they

9. Signe.
Visions.

M. Roberts Treatise, pag. 57,
59.

In the discourse of VVitches executed at North-hampton.

they saw the same Sow, and had the like violent course of hoggis: the chiefe man, afterwards, by a stroke of a Beetle vpon his brest, fell into a trance suddenly, and was in his senses distracted, and continued for a long time in extasies and grieuous perplexity.

To these may be added what formerly is written of the signes of such as the Diuel tormenteth; for what he can do without the association of a VVitch, that can he doe, when he is willed by the VVitch to doe his worke. And thus much briefly for these signes of persons bewitched.

CHAP.

CHAP. XIII.

What those things bee which Witches doe, by which they doe set their i[n] spirition worke to doe mischiese, and by which they are said to bewitch.

Though as you haue heard, Witches do not the harme themselues, yet doe they that which the spirit will haue them to doe, before he will worke the mischiese. Hee sets them on, puts into their hearts euill thoughts: he inflameth them with rancor, yea and appeareth visibly speaking to them, counselling and urgynge them to doe this and that; before he doth the hurt, they agree; and so the VVitch sendeth him, who is ready inough to goe of himselfe, but he will not, in cases of VVitchcraft.

That which the VVitches do, are as *Watch-words* and *Signes*,

I that

See Cotta,
p. 89, 90, 91
Delri.

lib. 3. par. 1.

q. 1. p. 354.

q. 1. q. 3.
*What De-
uils do to
stirre up
witches to
bewitch.*

*The truth
of these
things ap-
peares in
relations of
witches
confessions.*

what witches doe to bewitch any

M. Roberts, pag.
46.
1. Curses.

2. Threats.

3. Charmes
and Spels.
Lib. 3 cap.
1. Scotb. 12.
ch 6.17.

In the sum
mary before
the admir-
able History
of the Ma-
gician.

that the Diuell may know, as it were, when, where, and vpon whom to doe mischiefe. The meanes which they vse, are diuers, and many, by which (as we commonly speake) they bewitch man, or beast.

By cursing and banning, and bitter imprecations : this is very vsuall with such : and the Diuell encourageth them thereto as he did one *Mary Smith of Linne*, the effect whereof fell on *John Orkeon* whose fingers she wished might rot off, when hee was strong and well: and so they did, and his toes too afterward.

By threatnings with curses : as *Chastox* the Lancashire VVitch did one *Hugh Moore*, *Anne Nutter* and others, who dyed thereupon.

By Charmes and Spels, the words whereof being repeated, the Diuell will doe hurt. Bodin mentioneth how a maide could get no butter, when a boy repea-

ted

ed a verse, till hee was made to pronounce it backward again. By a Charme did *Gasfredy* bewitch one *Louys Chapeau*, into whom the Diuell entred.

By *certaine formes of words like prayers*, vsing the name of God, and the Lord Iesus, or the Virgin *Mary*, whom they call our Lady: seeming hereby to call upon them for a blessing, they vse these as a *Watchword* for their spirits, as when they say, Here is a good horse, *God save him*, &c.

By *praising and by words of commendations*: this *Bodinus* confirmeth by many testimonies: and *P. de Loyer de speltris*, who citeth *Au. Gellius* his *Noctes Attice* for the same: whereupon the Italians hearing any to praise others very much, say, *Di gratia no gli diate mald'ochio*.

By their lookes, if with an intent to hurt: thus could one *Gamaliel Greeete* doe, into whom

4 Formes
of prayers.

5 Prayses.
Li. 2. ca. 4.
Li. 9. ca. 4.

6. Lookes.
Debie. I. 3
part. I. q. 4.
sect. 1.

In the story
of the Earle
of Rut-
lands chil-
dren.

Lib.2.cap.

4.

7.Breath.

Bodin.l.2.
c.8.

In the booke
of his life
and death.

8.Touching

Confessed in
his exami-
nation.

whilst he was swearing, a spirit
like a white Mouse entred, as
Ioane Willimot, the Leicestershire
VVitch confessed before autho-
ritie. *Bodinus* also mentioneth
this kinde of hurting: and *Virgil*,
in this verse, *Nesciognis oculis,*
teneros mihi fascinat Agnos.

By their breath, as a VVitch in
the Diocese of *Confiance*, who
blowing, infected the whole bo-
dy of a man with Leprosie: so
did *Garfredy* bewitch with his
breath.

By touching with the hand or
finger, as *Ellen Greene*, one of
the Leicestershire VVitches,
touched one *John Patchets* wife
and her childe in the Midwifes
armes, and then sent her spirit
to witch them to death. For the
spirit *Dandy* said to the Lanca-
shire VVitch *James Device*,
when hee went to one *Duck-
worths* house, Thou hast touch-
ed him, and therfore haue I pow-
er ouer him. A VVitch touched

but the brests of a woman that
gaue sucke, and dryed vp her
milke: this *Daneus* witnesseth.

Mary Stition, a Bedfordshire
VVitch, did but touch the nekke
of one Mr. *Engars* seruants onely
with her finger, and hee was
presently after her departure mi-
serably vexed.

By making pictures of VVaxe
and Clay of those which they
would bewith, and either roast
them, or bury them, that as they
consume, so will the parties; a no-
table story hereof is in *Boetius* of
one King *Duffe*, a Scottish King,
which is recorded fully in the
Chron. of Scotland. The Lancas-
hire VVitch *Chattrox*, and some
others were much exercised in
this diuellish practice, as their
confessions in their examinations
doe witness. *Ioane Flower*, which
bewitched the Earle of *Rutlands*
children, would curse the Lord
Rosse, & take feathers and bloud
and boile them together, vsing

In Dial.
de Sortia-
rijs.

9. Pictures.
Delrio. l.
4 par. x. q.
4 Sect. 4.
1.b. a.

See Scot.
b 12. cha.
16.

10. Sacri-
fice.11. Gifts
received of
witches.

many diuellish speeches and ges-
tures, as her daughter Phily
confessed.

By tying of certayne knots, as
Saint Jerome testifieth in *vit. Hilari-
onis*,

By sacrifices, as *Balaam* at-
tempted: and as a woman be-
fore-named did offer a Cocke,
and another a Beetle (as *Serre*
in the French Chronicle witnesseth
in *Henry the 4. dayes*) or
some the very paring of nailes, or
but a piece of a girdle, as a spirit
asked of the forenamed *Jane
Flower*.

By getting something of thole
whom they meane to bewitch:
So the VVitch *Flower* got the
right-hand gloue of the Lord
Rosses, which she first rub'd on
the back of her spirit *Rutterkin*,
then put it into hot boyling wa-
ter: after, taking it out, pricking it
often, and wished that the Lord
Ross might never be true. & There
was a Boy at *Bradley*, which had

a spirit in forme of a *Toade* called *Bun*; which spirit, as he confessed, told him, that to kill a mans horse, which hee rode to the water, hee must get the Owner to giue him something, as Bread and Cheese, or what else, before he could kill him.

By the Witches *giving something*, as enchanted powder, ointment, hearbs, yea, or apples, or strawberries, bread, checse, drinke: this hath been found true many times.

By these (and no doubt many other wayes) they worke to effect their wills, and doe bewitch others.

Act. viii.
Civit. Dei.

i. 18

12. *Gifts*
given by
Witches.

CHAP. XIV.

Who they be that are most subiect
to be hurt by these bad Witches:
and of the remedies against
Witchcraft.

See Master
Cooper
his Treatise
of Witches.
Lib. 2. cap.
1. sect. 4.

who are
most hurt
by Witches.

Though God may try his dearest children this way, yet it is very seldome, and vpon their goods rather then vpon their bodies: yet sometimes it hath been found, that they haue preuailed to the taking away of the life of some, who haue beeene reputed religious.

Such as vsually and most commonly are plagued by them, are,

I. *Carnall Gospellers*, such as professe religion, without the power of religion, *Newtrals*, *Time-servers*, very *worldlings*, *Libertines*, *Profane*, *Onely Out-sides*, *Lukewarme Laodiceans*, and such like.

II. *Grofelysuperstitious, heathenish*

thenisb obseruers of times, of good or bad lucke, or vnlucky dayes, being dismayed at signes, as at the power of Planets: so when they stumble at first going out at the doores, when they meeete with a splay-footed woman, or a Hard crossing them, when they put on one Hose or Shoo before another, as the left before the right, their bleeding suddenly at the nose, their burning of their eare or cheeke, right or left, the falling of salt, the croaking of Rauens, the chattering of Magpies, with a thousand of cither heathenish obseruations.

Ier. 10. 1.
For super-
stitious ob-
seruations.
See Delrio,
l. 3. par. 2.
q. 4. f. 3, 4.
P 417:439.

III. Such as vpon any manner of crosse are easilly led away to thinke thmselues bewitched: for we commonly finde where people least suspect such, there is the most freedome from such.

IV. Those that most feare them, whom they doe suspect to be Witches, and for feare doe giue something vnto them. For

I 5 such

such are often paid home for this their feare of man, when (it may bee) in their course of life, they feare neither God nor Diuell, but liue very licentiously.

The veritie of these things will appeare, by obseruing commonly such as be bewitched, and by considering what manner of persons they bee for the most part.

Therefore to preuent the power of Diuels, & whatsoever Witches can doe, let vs labour,

1. To entertaine and uphold the preaching of the Gospell. For where it commeth, downe goeth the power of Witchery, Act. 8. and 13. Histories tell vs, where the Gospell came amongst the Heathen, there this hellish power of Deuils and spirits greatly diminished: as in Norway, and those other Northerne coasts. And doe we not see, that where the Word is faithfully preached, and people obedient thereto,

how

To preuent
bewitching.

Uphold re-
ligion.

Bodin. l. 3.
c. 1. p. 230.

how these places are, either not at all, or very rarely troubled with Witches? Where Poperie and prophancenesse is, with contempt of preaching, or vile neglect thereof, there such miscreants are rise. For *surely there is no Incantment in Iacob, nor any Divination in Israel.*

*In or a-
gainst either
reading.*

Live well.

II. With outward meanes labour to bring forth fruits worthy the Gospel, and amendment of life: for G O D hedgeth the vertuous man about, Job 1. so as Satan cannot come at him, without very special licence from God, and that onely for a triall: The Angels of God doe also pitch their Tents about such, Ps. 34. yea and haue charge ouer them to keepe them in their waies, Psal. 91. 11, 12.

III. To haue holy and Religious duties in our families, to pray with them rising vp and lyng downe, and to lift vp our hearts in holy and heauenly ejaculations

*Religious
duties in
the familie.*

Iam.5.16.

Spirituall
armour.Rely upon
God euer.

iaculations in our going out, and in performing the duties of our particular callings : For, *Pray continually*, saith the Apostle, 1. Thes. 5. And Saint James telleth vs, that the prayer of a righteous man availeth much, if it bee fervent. *Dauid* did not onely serue God openly in the Tabernacle, but returned home, to blesse his house, 2. Sam. 6. 20. And *Job* euer day sacrificed to God, and sanctified his children and family, Ch. 1. 5. And God gaue to Israel a Law to sanctifie their houses.

I V. To goe euer well armed against these rulers of darknesse, Diuels and euill spirits, furnished with the heauenly furniture and spirituall weapons, of which the Apostle speaketh, Ephes. 6. 14, 18.

V. Being thus qualified, and thus armed, to trust in God only, who will keepe thee vnder the shadow of his wings, Psal. 91. & feare

feare no Witches, nor Deuils; knowing euer this, that they can-
not doe the very least harme to
any of the least creatures of
God, without leauue from him:
no, not to enter into the *Swine* of
the very *Gadarens*. Therefore
rest on him, and when any crosse
happeneth, say with an holy sub-
iection to his will, *It is the Lord,*
let him doe what seemeth him
good, 2. Sam. 15. 26. *It is the Lord*
that giveth, it is the Lord that
taketh away, blessed be the Name
of the Lord, Job 1. 21.

CHAP. XV.

Of the meane which haue bee
used by diuers so helpe them-
selues, when they thinke they or
any thing they haue is bewitch-
ed.

Of charmes
and other
detestable
remedies u-
sed by vain
people, See
Scot. b.12.
chap.21.

To runne to
a wizard.

IT is a miserable thing to see
the vanity of people in so clear
light of Gods Gospell, how they
runne yet, either to vnlawfull, or
to weake and very vncertaine
meanes, to relieue themselues in
cases of suspected Witchcraft, as
these and such like ; for I will re-
cite only the most vsuall.

I. To runne to a white Witch,
and to seeke helpe so from the
Deuill, and to put in practice his
or her tricks of witcherie (of
which before) to driue away a
Deuill, and to help the bewitch-
ed : an vngodly course, as before
is proued, and accursed before
God.

II. To

Of beating
the sus-
pected.

II. To beate the suspected, as Master *Enger* did *Mary Saston* the Bedfordshire witch, vpon which, his seruants were well; so one *William Fairchorne* did beat *Anne Baker*, the Leicester-shire Witch, whereupon his sonne *Thomas* recovered and amended. Sometimes such effects follow after, but wee must remember,

1. That this is not euer so, as fell out with one *Henry Miller*, who had ill nights after,

2. Except it be by the appointment of the Magistrate, it is against the Law of man, and being a private revengc, is against the Law of God.

3. This then being euill, wee may not doe it, that good may come thereof: its no meanes of Gods appointment.

4. The torment vpon the partie is by the Deuill, which sometimes the Witch cannot remoue, if shee would: the three Witch-

es

Li. 3. c. 5.

Of scratch-
ing.

es of *Warboye*, would haue un-witched the Lady *Cromwell*, but could not: if shee doe, it is by making a prayer to him; of which *Boas* giueth a fearefull example of a Witch, praying to the Deuil, to cure one whom she had bewitched. And if the Deuil do cease to torment, it is because hee would nourish this reuenging practice against both Gods Law, and against the Law of the land; we may not violently iniure others, because they haue hurt vs.

III. To burne something of the Witches, which, what effect it may haue to heale the bewitched, I know not, nor vpon what ground, either in naturall reason or in religion: but this I am sure of, that when the Lady *Cromwell* made some haire of Mother *Samuel* to bee cut off, and her hairelace with it to be burnt, the children of Master *Throgmorton* were not the better,

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ter, and the Lady was bewitched soone after, so as when Mother *Samuel* had tryed her husband, and after, her daughter to unwitch her, they could not. For they may send their spirits to do mischiefe, but it appeareth by this, that the Diuell, except hee list, is not at their comitand to helpe and heale the partie.

IV. To fetch the suspected, and to scratch him or her to get blood, as one Mr *Aucry* and his sister did scratch two Witches, and drew blood of them at Northhampton, and presently found ease; but this must wee know,

1. That albeit they had a little ease, while the Witches were with them, yet they were no sooner out of sight, but hee and shee were in their old fits, and more vehemently tormented then before. This is then no certaine remedy.

2. It is no lawfull remedie, no more then beating the suspected.

Violence

*Of burnin
something.
In the triall
of the Wit-
ches at
Northamp-
ton.*

Violence vpon priuate motion,
is a reuenge, and we may not of-
fer it to another, to ease our
selues.

3. This is a remedy which the
Deuils themselues haue confes-
sed to practise, and which the
Diuell hath strengthened some
to be able to doe: as you may
reade in the Relation of Ma-
ster *Throgmorton* children in
fourre seuerall places, especial-
ly of one *Mary*, a little child,
kneeling on her knees, who
scratched the young Witch a
big maide, whilst the child was
in her fit, and said that the spirit
bade her do it; that the spirit wil-
led her not to pitty the Witches
crying, that the spirit held down
the Witch to her, that it forced
her to scratch, stretching forth
her armes, and straining her fin-
gers, whether shee would or no,
to do it. Is this a good and Chri-
stian remedy, wherewith the
Deuill is so well pleased? Nei-
ther

*The VVart-
boise VVit-
ches.*

*The child
but 9.
yeeres old*

ther for all the scratching did the children amend, but were againe in their fits, and that often afterwards. Yea I haue read, that a woman Witch willed voluntari-
ly one to scratch her, to helpe him.

V. Some in the fits bring in the suspected, and make the same to *Touch* the afflicted partie. This may be vsed, but yet no testing therevpon: for,

1. I haue shewed, that by touching they bewitch people: the signe is therefore vnoer-
taine.

2. By the suspecteds presence, though sometime the afflicted hath had ease, as was proued in Master *Throgmortons* children often; yet in that relation wee finde two things: First, that at Mother *Samuels* presence, when Mistresse *Jane Throgmorton* began her fits, she grew worse, and the rest fell into their fits at another time, as soone as they saw her.

See Gif-
fords di-
course of
VVitches.

Of making
the suspect-
ed to touch
the afflic-
ted.

her. Secondly, that the said Mother *Samuel*, when she perceiued afterwards, that the children were the better for her being with them, made a new composition with the Deuill, that they should be ill when she was with them: and this the children in their fits revealed openly. So that the Witches presence or absence is but a very vncertaine meanes, seeing that is of no force either way, but as they make their league with the Deuill: for there is no naturall reason for it, nor diuine ordinance.

There was another triall vsed very often by Master *Throgmorton*, to bring his children out of their fits, which was this: to make the Witch to say, *I charge thee, thou deuile, as I loue theo, and haue authority ouer thee, and am a Witch, and guilty of this matter, that thou suffer this childe to bee well at this present: and by and by the child should be well.*

But

But here note, that the Story telleth vs, that one of the spirits was the author and counsellor to this, and told one of the children in her fit, that if *Agnes Samuel* were made to speake these words, the child should for the present be well. What warrant they had to take the Deuils instruction, and to make her vse these words, so cursed and fearefull, I leaue to the iudgement of the wise and religious.

V. I. Some goe to them, and threaten the suspected, to carry them before authority, to prosecute law against them, and to hang them ; and thereupon some haue been well. *Bodinus* giueth diuers instances hereof.

This may be vsed ; they may be threatned with the course of iustice, to make them feare.

But this is no certaine remedy ; for some Witches are so far from being hereby moued to cease their Witcheries, as on the contrary

Of iubrate-
ning the
suspected.

L.2.c.1. &
l.2.c.5.
Remigius
in Dæmo-
nolatria. l.
3.c.3.

contrary they are the mote pro-
uoked so euill, as was *Mary*
Smith of Lin, who being threat-
ned by *James Scot*, that he would
hang her, if his wife had any such
fits, as aforetime shee had, did
soone after bewitch her againe,
and she was tormented as for-
merly she had beene.

*Offasting
and prayer.*

*True means
of Popish
supersti-
medies, see
Delrio, l.6
c.2.S.3.q.3.*

This and such other like
meanes people doe vs for ease
and helpe, but they are either
vncertaine or vnlawfull. The best
is *Fasting and Prayer*, to re-
move a diuell, as before hath
been deliuerted: for God onely
can free vs from Diuels and Wit-
ches, and his meanes appointed
must we only vs, and therein ex-
pect from him a blessing.

CHAP.

CHAP. XVII.

That Witches may bee discou-
red, though there be many dif-
ficulties therein, and the cau-
ses thereof.

It is not to bee doubted, but
that Witches may bee detected;
this is certaine.

Witches
may be de-
tected.

1. From God, in the giuing of
his Law against Witches, Exo.
22. 18. *Thou shalt not suffer a
Witch to live.* Which implyeth a
discouery of them, or else it
could neuer be put in execution,
and so should bee a law to no
purpose.

2. From History: First diuine:
for *Saul* found out Witches, and
executed the Law vpon them, i.
Sam. 28. And so did good *Josias*,
2. King. 23. 24. Secondly, wee
haue Chronicles and many rela-
tions made of the euident dis-
course of Witches.

3. How tryals are in our owne
country at many Assises.

So as it is cleere that Witches
may be discouered; though it
cannot be denied, but that there
are some difficulties therein, and
that for these reasons.

Why hard
to detect
them.

Secrecy of
it.

Strange ef-
fects of na-
turall dis-
eases.

Cunning
counter-
feits.

False accu-
sations.

I. Because of the *secrecy of the
groundes of Witches* so close &
hidden, as being one of the
greatest works of darknesse commit-
ted this day vnder the Sun.

II. For that *from natural ca-
ses* may arise very *strange tor-
tures, pangs and tormentes*, as if
the afflicted were bewitched in
the iudgement of most ordinary
apprehensions.

III. Because of *cunning counter-
feites*, who can so liuely ex-
presse the outward and visible
appearances of such as are bewit-
ched, as if they were indeed re-
ally possessed and bewitched.

IV. For that *witnesses may
feigne their accusations*, yet and
confirme them by oath to bee
true:

true; of which wee haue a notable example of one *Grace*, or rather *gracelesse, Sowerbutts*, inticed by a Priest or Jesuite called *Tomson, alias Southworth*, to accuse her own Grandmother, her Aunt, and another woman, all three Protestants, of Witchery, and that she had by them beeene afflicted, and seene them in their practices of VVitchery, in the night, sometimes in one place, & sometimes in another, naming when, where and how, and the ground of all this was, because they would not become, forsooth, Romane Catholiques: a bloody practice, fit for a Romanist, and very vnnaturall.

V. Because of the *strong imagination* of such as suspect themselves to bee bewitched, which will make them think verily that they see strange apparitions; and for feare wilb dreame of the suspected, and so may cry out, and talke of him or her in their feare

*A notable
villaine
of a priest
and his po-
pish pro-
tice.*

*In the tryal
of the Wit-
ches of Lan-
caster.*

*Force of i-
magination
and effects
fit.*

*The pur-
suers ma-
lice.*

full dreames, the fantasie being oppressed. And if the disease calld the *Mare*, happen to such an one, then their sweating, their mouing, and struggling, with an imagination of one creeping vpō thē, from the feete to their brest, (they awaking in feare and trembling) wil make thē say & swaere too, that they are bewitched.

VI. For that vaine persons many times are the pursuers of the suspected, who are so transported with *rage and uncharitable desire of reuenge*, (they stil fearing some harme by them, except they can rid them out of the way) that they will ouer-diligently gather matter to strengthen their suspicions: soone out frō meere iimagination; some from words and deeds taken in the worst sense; some from the sight of some creature on a sudden, as a *Cat*, *Weasell*, *Polcat*, or such like, late in the euening, where they saw not any before; some from

from idle relations of superstitious neighbours; some from accidents hapning vpon others, vpon a suspected person, and (their falling out; and if the pursuers bee of soine ability, to these shall be added the too confident auouching of some flatterers, that such an one is a Witch, and all tending to further the rage of the pursuer, to bring the suspected to his or her end.

VII. Because there may concurre many *seeming probabilities*, which commonly mis-lead many for want of judgement, and for want of throughly weighing the weight of thē in such a case, taking such presumptions for sufficient proofe, when they are nothing so.

VIII. And lastly, for want of deepe search into the subtily of Satan, who (as is proued) often worketh without any association, or league with the Witch: yea (as is also before declared,) .

Seeming probabilities.

Satans subtillies.

*Satans mis-
cheuous de-
uises to
cause suspi-
tion of Wit-
chcraft vn-
iustly.*

the diseases or death of men or beasts may bee merely naturall, and no work of Satan therein at all, and yet euен in these things, he hath his mischieuous deuices, to make them to bee cast vpon soine man or woman, altogether innocent of the same, and thus he doth it.

He knoweth when his power is granted him of God to doe hurt to man or beast, also hee knoweth the growing of a naturall disease in man or beast : he knoweth the ripening thereof, & at what time it will breake out. Now marke, before his own act, or that in nature breake out, hee stirreth vp some occasion to make the party, man or woman, to be afflicted in their persons, or cattel, to fal out with some angry neighbor, man or woman, either immediately, or some small time before ; that so this act of his owne, or of nature may bee imputed vnto that angry waspish-

!

natu-

natured and shrewd-tongued neighbours, so come to be reputed a Witch: which hee having gained by two or three such pestilent practices, hee setteth wicked people on to follow such an one to death, that innocent bloud may bee shed, and many become guilty thereof, which he thirsteth after. A mischievous subtilitie of all the wise hearted *Grand-Iury* Gentlemen seriously to bee considered of. And this should make angry malicious natures, such as be giuen to cursing, railing and bitter speeches, to bee reformed, euен in this respect, lest God punish them, by giuing them ouer vnto this bloudy practise of Satan, to their shame and destruction.

For these reasons it happeneth, that it is an hard thing to discouer the practices of Witchcraft, without more diligent search, then is commonly vsed to detect Witches.

CHAP. XVII.

That there are some great presumptions of a Witch, for which he or shee may bee brought before authorisay to be examined.

Of weake
coniectures.
Delrio. I. 5.
sect. 4.
Who prattle
most of wits-
ches.

Probabili-
ties of one
to be a
witch.

Bitter cur-
sers.

I Will not heere trouble my selfe to set downe the many surmises of people, that such and such are Witches, because they be the vaine conceits of the adde-bended, of silly fooles, or of prattling Goffips, or of superstitiously fearefull, or of fansiefull Melancholicks, or of discomposed and crazed wits, as a Diuine speaketh. But heere I will set down such probabilities, as may iustly cause the suspected to be questioned, as these :

I. To bee much giuen to cursing and imprecations, vpon light occasion, and withall to vse threatnings to be revenged. And presently thereupon euil to happen.

pen, and this not once, or twice, to one or two, but often, and to divers persons.

This is a great presumption (all these circumstances withall considered) because Satah offers himself (as before is shewed) vnto such, and such meanes, wee find that Witches vse to bewitch men and beasts; yet is this but a presumption, for that many are so bitter spirited, that they will curse and ban, and threaten reuenge, and yet bee no Witches. Also Satan is subtil, as is noted in the former Chapter, to make vse of Gods leaue giuen to himselfe, and of the working of naturall diseases, which vpon cursings breake out, as is caused thereby.

I I. An implicit confession, when any come & accuse them, for vexing them, hurting them, or their cattell; they shall hereupon say, *You should have let me alone then: as Anne Baker a Witch, said vnto one Miles: or, I*

*Confession
implicitly.*

haue not hurt you yet, as Mother Samuel said to the Lady Cromwell, when shée caused her haire to be burnt: or to say to one, I will promise you that I will doe you no hurt, vpon this or that condicition, as others haue said. These kinde of speeches are in manner of confession of their power of hurting, and yet but a presumption; because such speeches haue beeene, and are vsed vpon diuers occasions, by others which are no Witches.

*Ouer inqui-
si^tuene^{sse}
asier the
partie sick.*

III. The suspecteds diligent inquiry after the sicke party, and an ouer-inquisitiuenes to know how such an one doth, falling sicke presently vpon his or her cursing and threatning, with the suspecteds coniming to visit him or her vsent for, especially after they bee forbidden the house. Thus haue those done which haue been found condemned for Witches: yet but a presumption, because mans heart being reuengefull,

uengefull, and hauing cursed and threatned, and hearing of some sudden mischance, is so taken vp with a cursed ioy, as maketh him or her thus to doe, and yet by no league with the Diuell. For *Salomon's* words may not onely bee applyed to Witches, but euen to all others, as an inbred euill in mans heart, *Reioice not at the fall of thine enemy.* And for comming being forbidden, it is the impudency of some of the poorer sort, rude and ill-mannered to doe so, and to bring some small thing to curry fauour againe.

I V. The naming of the suspected in their fits, & also where they haue beene, and what they haue done here or there, as Master *Throgmortons* children could doe, and that often, and euer found true. This is a great presumption; yet is this but a presumption; because this is onely the diuels testimony, who can lye, and that more often then

*In fits to
name the
suspected.*

*Relation of
Warbey's
witches.*

*Its yet but
a presump-
tion.*

2.
Mar. 1. 25.

3.
Act. 16.

4.
Job. 1.
Reuel. 12.

speake truth. Christ would not allow his witnesse of him in a point most true: nor Saint *Pau*l in the due prayses of him and *Sy-las*. His witnes then may not be receiued, as sufficient in case of ones life. He may accuse an innocent, as I shewed before out of Mr. *Edmunds* giuing ouer his practice to finde stolne goods. And Satan, we reade, would accuse *Job* to God himselfe to bee an hypocrite, and to be ready to bee a blasphemer. And he is calld the Accuser of the Brethren. Albeit I cannot deny, but this hath very often proued true: yet seeing the diuell is such an one, as you heard, Christian men should not take his witnesse, to give in a verdict vpon oath, and so sweare that the Diuell hath therein spoken the truth. Bee it farre from good men to confirme any word of the diuell by oath, if it bee not an euident truth, without the Diuels testimony, who in spea-
king

Note this.

king the truth, hath a lying intent, and speaketh some truths of things done, which may bee found to be so, that he may wrap with them some pernicious lye, which cannot bee tryed to bee true, but must rest vpon his own testimony to inshare the bloud of the innocent.

V. An apparition of the party suspected, whom the afflicted in their fits seeme to see. This is a great suspition: for some bewitched haue cryed out, seeing those who were suspected to bee Witches, and called vpon them by name, as *Mistresse Belcher* in Northamptonshire, of *Ioane Vaughan*, *M^r. Engers man*, or *Mary Sutton* of Bedfordshire. So did *M^r. Throgmortons* children vpon Mother *Sam^{ll} I*: yet this is but a presumpcion, though a strong one: because these apparitions are wrought by the Diuell, who can represent vnto the fantasie such as the parties

To see the
suspected in
their fits.P. de Luy-
er d^r spe-
ctris.
Yet but a
presumpli-
on.

1. Sam. 28.

Report of
Neighbours

ties vse to feare, in which his representation, he may as well lye, as in his other witnesse. For if the diuell can represent the Witch a seeming *Samuel*, saying, *I see Gods ascending out of the earth*, to beguile *Saul*; may wee not thinke he can represent a common ordinary person, man or woman vnregenerate (though no witch) to the fantasie of vaine persons, to deceiue them and others, that will giue credit to, the Diuell?

V I. The common report of neighbours of all sorts, if withall the suspected be of kin to a convicted VVitch, as sonne, daughter, brother, sister, neece, or nephew, or Grandchild, or a seruant man or maid, or of familiar acquaintance with such an one. This is a cause of suspicion: For common reports of neere neighbours of all sorts do arise out of some shewes, and VVitches are known to endeuour to make others

thers Witches, such as they daily conuerse with, as Mother *Samuel of Warboys* did her daughter: old *Demdike* the Lancashire Witch did her grand-daughter, and grand-son, her daughter and a neighbour of hers; yet all this is but a presumption; because a cōmon report may arise, though not vpon no grounds, yet vpon very weake grounds, being due-ly examined: and though Witches doe labour to make others like themselues; yet wee finde, when Mothers haue beene ex-ecuted for witchery, some of their children haue not onely been no Witcherly miscreants, but by Gods mercy, haue become reli-gious and zealous Christians, of which I could giue some instances.

VII. The testimony of a Wizard, the cunning man or wo-man; this may be a great presumption: for who can better discouer a Witch, then a witch?

and

But a pre-
sumption.

A good
Witches te-
stimony.

Yet but a
presumpti-
on.

and many haue bin found such, whom the Wizard hath accused to be Witches. But yet this is but a presumption; because, if he be not a counterfeit (taking vpon him to know more thē he doth) but indeed a very Witch; yet is his testimony somtyme the testimony onely of the diuell, by whom he commeth to know another to be a VVitch, and not vpon his owne knowledge; and though in this case he bee found to speake true sometimes, yet may he lye also, being instructed by the father of lyes.

But as concerning this Witnesse, if a Wizard happen to cast out of himselfe an accusation against another without asking, it may be vised for a presumption: but none may goe to such an one to aske his testimonie, nor vse his skill to discouer a VVitch, no more then for this end, to goe to the diuell himselfe.

To vse a sieue and a paire of sheeres,

sheeres, with certaine words: To put something vnder the threshold, where the suspected goeth in, or vnder the stoole where he or she sitteth, and many such witchery tricks and illusions of Satan to be detested.

To burne some cloathes in which the sicke party lyeth, for to torment the Witch; to burne part of the creature in paine; to burne aliue one, to saue the rest; and to make the Witch to come thither: These are execrable sacrifices made to the diuell, to be abhorred of all true Christians. The Romanes in oldtime put to death such as by Magick would discouer theeues, to come by their goods stolne. Christians then should abhorre these abominations. Some think it lawfull to try one suspected, by casting him or her into the water, and binde their armes acrosse: and if they sinke not, but doe swim, then to be judged Witches, as

Master

witchery
tricks to
discouer a
witch, un-
warranta-
ble.

Bodinus in
Dæmo.l.
3.c.5.

Of casting a
suspected
party into
water.

In Bed-
fordshire.

See also
against this,
Delrio, l. 4.
c. 4. q. 5. S.
3. pag.
655. In his
tryall of
witches.
cap. 14.
See Master
Perkins
against this
in his dis-
course of
witchcraft,
cap. 7. Sc.
2.

Master Enger tryed vpon *Mary Sutton*, the first time bound as before, and then shee swamme like a planke: then was shee searched, and the marke found; and by counsell giuen him, she was the second time cast into a Mill-damme very deepe, thus bound; her right thumbe to her left toe, and her left thumbe to her right toe, who sate vpon the water, and turned round like a wheele, as in a whirlepoole, yet they had her tyed in a rope, lest she should haue sunke.

But Doctor *Cotta* doth by many reasons, disswade from this tryall, as not naturall, nor according to reason in nature, and therefore must come from some other power, but not of God: for that were a miracle, which wee are not now to expect from God, and therefore this strange worke is from the Diuell. The obiection made, he answereth fully. There needs no miraculous

miraculous meanes more to detect Witches, then other secret practices, and it is an adulterous, and vnbeleeuing generation to look for a signe: and what is this but a presumptious expectation of an extraordinary reuelation from God without warrant? Of other vnlawfull tryals, see *Delirio, lib. 4. c. 4. sect. 6.*

C H A P. XVIII.

*Of the maine point to conuict one
of witchcraft, and the proofes
thereof.*

*What pœ-
ueth one to
be a Witch.*

*The league
to be prin-
cipally
sought af-
ter.*

TO conuict any one of witchcraft, is to proue a league made with the Deuile. In this only act standeth the *very reality* of a *Witch*; without which neither she nor he (howsoeuer suspected and great shewes of probability concurring) are not to bee condemned for witches. Without this league, they bee free, though the Deuill hurt mens bodies, kill their cattell, and that ill haps fall out, vpon his or her cursing.

This is the principall point to be inquired after in al enquiries; this must bee only aimed at; all presumptiōs must tend to proue this, and to discouer this league; without which no word, no touching, no breathing, no giuing nor

nor recenning, are of force to bewitch any.

If this be not proued, all the strange fits, apparitions, naming of the suspected in trances, sudaine falling downe at the sight of the suspected, the ease which some receiue when the suspected are executed, bee no good grounds for to iudge them guiltye of Witchcraft.

This league therefore, though neuer so secretly made, is to be discouered; seeing it is that only which maketh a Witch, and by which all is done, which iustly can bee laide to his or her charge.

Now, they that make this league, haue a Familiar spirit. For this is true, as soone as the league is made, the spirit, one or moe, is familiar with them, as before is proued. This was prooef sufficient of a VVitch in *Saints*, and *Iosias* time. Then VVitches were knowne to haue familiar

spirits:

*They haue
a familiar
which make
a league.*

1. Sam. 28.

2. King.

23. 24.

*Evidences
to conuict
one of Wit-
craſt.*

A marke.

Lib, de
Coro mi-
lit. & Bab.

See Bodin.

De Mi-
chaelis his
deſc. of Spi-
rits. Annot.

Perkins
and others.

Delrio, lib.

1. p. 130. l.

2. p. 198.

spirits: and ſuch haue they now, by which, after the league made, they worke all their mischieves.

Now the Witch thus in league and familiarity with the Deuill, is conuicted by these Evidences.

1. By a *Witches marke*, which is vpon these baser ſort of witches, and this by ſucking, or otherwise by the Deuils touching, experience prooueth the truth of this, and innumerable instances are brought for examples. *Tertullian* found this true, and ſaith, *It is the Devils custome to marke his: God hath his marke for his*, *Ezekiel 9. Reu. 7 and 14. The Beast will haue his mark*, *Re. 13.* (who is the Deuils Lieutenant) to the Diuel himſelf wil haue his mark: ſee the relations of VVitches, & the witneſſe of many learned men, writing of VVitches and witchcraft. Therefore where this mark is, there is a league and a familiar

spirit.

spirit.

Search diligently therefore for it in euery place, and lest one be deceiued by a naturall mark, note this, from that. This is *insensible*, and being pricked will *not* *bleede*. VVhen the marke therefore is found, try it, but so as the VVitch perceiue it not, seeming as not to haue found it, and then let one pricke in some other places, and another in the meane space there: its sometimes like a little *teate*, somtiimes but a *blewish* *spot*, sometiimes *red* *spots* like a *fleabiting*, sometimes the *flesh* is *sunke* in and hollow, as a famous witch confessed, who also said, that VVitches couer the, and some haue confessed, that they haue bin taken away; but, saith that VVitch, they grow a-gaine, and come to their old forme. And therefore, though this marke be not found at first, yet it may at length: once searching therefore must not serue:

*To search
diligently
for the
marke.*

*See the life
and death
of Lewis
Gaufridus*

for

witches
words.

for some out of feare, some other for fauour, make a negligent search. It is fit therefore searchers should bee sworne to search, & search very diligently, in such a case of life and death, and for the detection of so great an height of impiety.

I I. By *Witches words*: as when shee or hee hath beene heard to *call upon their spirits*, or to *speak to them*, or to *talke of them* to any, inticing them to receiue such Familiars, offering one, & counsellng to doe something to get one. Also, when they haue beeene heard *telling of the killing of some man or beast*, or of the hurting of them, or when they haue not onely threatned reuenge vpon any, or their cattell, but haue *foretold particularly what shall happen to such an one*, and the same found true, and their *boasting* afterwards thereof. Furthermore, if they haue beeene heard to *speake of their transpor*

portation from home to certaine places of their meetings with others there, of which transpor-tations stories make mention: and also the relations of the Lancashire Witches meeting at Malkin Tower, some 20.toge-ther, and were carried by spirits in likenesse of Foales, as those Witches confessed.

These speeches are to be in-quired after, and who can witnes them: for they proue the league and familiarity with the diuell.

III. By the Witches deeds, as when any haue *seen* them *with* their *spirits*, or *seene to feede* some creatures secretly, or where the Witch hath put such, with the smell of *the place*, which (as very learned men doe auouch, and is found true by ex-perience) *will stinke detestably*. Also, when it can be found, that they haue *made Pictures* (as the Lancashire Witches did) hel-lish compositions, or any such

Bodin. his
Dæmono.
Delrio, lib.
2. q. 16. de
disq.
magice.

*The witch-
es deedes.*

Delrio, in
disq. mag.
li. 2. par. I.
q. 4. f. 4.

VVit-

Extasies.

Cap. 12.

Fellow
Witches.

VVitchery Arts, as is before mentioned, chap. 13. Moreouer when they *giue any thing* to any man, or other creature, which immedately *causeth* either *paines, or death.*

IV. By the *VVitches extasies*, which some of them haue been found in, of which *Peter de Loyer*, in his book *des spectris*. giueth liuely instances, with which the delight hereof VVitches are so taken, as they will hardly conceale the same, but will tell it to one or other; and if they doe not, it cannot be, but at one time or other they will be found therein.

V. By some one or moe *fellow Witches*, confessing their owne witchcraft, and bearing witnesse against others, so as they can make good the truth of their witnesse, and giue sufficient proofe thereof: as that they haue seene them with their spirits, or that they haue received
spirits

spirits from them ; that they can tell, when they vsed VVitcherie tricks to do harme ; or that they told to them what, harme they had done ; or that they can shew the marke vpon them ; or that they haue been together in their meetings, and such like, as the Lancashire Witches gaue testimony one against another of these things.

V I. By some *witnesse of God* himselfe, hapning vpon the execrable curses of Witches vpon themselves, praying God to shew some token, if they be guilty, as fell vpon Mother *Samuel* the *Warboys* Witch, who by bitter curses vpon her selfe, seeking to cleare her selfe, wishing some signe to be shewed, if shce were guilty, presently her chinne did bleed, the very place where her spirits did sucke, as afterwards shce confessed. So one *Jennet Presto*, a Yorkshire VVitch, was brought to the dead body of

*Gods wit-
nesse.*

one M. *Lister* bewitched by her to death, which she no sooner did touch, but the corps bled fresh bloud. Such an evidence sometimes, though not alwaies, is giuen from God, when hee is so pleased to detect such malefactors guilty of bloud.

The witches confession.

*witches
may be
brought to
confesse.*

V. I. I. By the *Witches own confession* of giuing their soules to the diuell, and of the spirits which they haue, and how they came by them.

If any thinke that it is almost impossible to make VVitches confess thus much, they are deceiued; for I finde by Histories, exceeding many to haue confess'd, and in our owne Relations of arraigned & condemned VVitches, wherein I finde how a VVitch hath confessed the fact to the *afflicted*, being brought vnto him, and charged with bewitching him: as *Alizon Device* did to *John Law*. So to the *afflicted friends*, as did Mother

Samuel

Samuel to Master Throgmorton.
Some to *Justices*, whē they were examined, as did the Lancashire and Rutland VVitches. Some to the *Judges* so freely, as made the Judges and the *Justices* to admire thereat, as they did at Lancaster. Some in terroure of conscience, truely apphending the fearefulness of their league made, as did one *Magdalen a French Gentlewoman*, seduced by *Lewis Gaufridy*, who also himself at length made a large confession before his death.

W^e see therefore, that VVitches may be brought to confess their VVitchcraft. And thus much for the sound evidences, more then presumptions vpon which they may be found guilty, and iustly bee condemned, and put to death.

C H A P. X I X.

Of the manner of examining of
Witches.

H w i t h y
should be
qualified
that exami-
ned witches

To three
heads the
witnesses
words are
to be refe-
red.
weak con-
clusions.

There is required great dili-
gence, wisdome and circum-
speiction in the examination of a
Witch. It were fit and necessarie
for such as be in authority, and
haue Witches brought before
them, that they should bee men,
in some sort, well seene in trea-
tises of witchcraft, to know how
to procede vnderstandingly in
detecting them, and to bee able
to iudge when the witnesses
speake to the point.

That which the witnesses
speake in this case, may bee re-
duced to three heads.

1. To weak conjectures, which
are commonly alledged by the
weaker sort, arising out of their
owne imaginations, or idle spe-
ches of some others. All of this
kinde

kinde, the wile examiner may draw together, to make so or all, perhaps, a presumption; and in hearing the suspected parties answer to these, may collect matter of more weight.

2. To *strong presumptions*, such as are before set down, chap. 17. which are much to bee insisted vpon.

*Strong pre-
sumptions.*

3. To sufficient proofes, of which in the former Chap. last before.

*Sound
proofer.*

The proofe of the first, if no further presumptions can bee made, may cause a watchfull eye ouer the suspected, and doe deserue a sharpe admonition from authoritie, that the party take heede, for increasing iustly of any such, though light suspicions, for the time to come, and so to send her or him home againe, if the Law will permit.

The second sort, which are great presumptions, being iustified by some witnesses, are iust

cause of the suspected imprisonment, and are worthy, after triall at the barre) though not of death) yet of very seuere punishment for the same, such as the wisedome of the Judge, and the lawes will allow of.

But good evidence for the third, maketh the party, or parties iustly guilty of death, and they ought to dye for the same.

Now concerning the parties to be examined, they are many and in this order to be brought in, and that a part, and not in the hearing one of another.

1. Is the *afflicted party*, if hee or she can come to giue testimony. This party is to bee questioned in these things:

1. How, when, and where, and vpon what occasion, the paine hapned to him, or her? 2. How they bee in their fits? what vnderstanding or memory they retaine, and with what apparitions their minds bee troubled?

3. How

*Parties to
be examined.*

*3. Partie
afflicted.*

*The exami-
nation.*

3. How the fit ends, and how they be after the same? By these may be gathered the naturall, or supernaturall quality of the disease. 4. Whether they haue had the iudgement of some learned and iudicious Physician, touching the nature of the disease? 5. Why they should thinke the disease to come by VVitchcraft, and not rather, either to be a naturall disease, or Satans worke, through the Gods permission, withoute any league with a VVitch? 6. and lastly, who it is they doe suspect, and vpon what good grounds?

¶ 7. Are the friends, father mother, brethren, sisters and such as are neare, and dayly attend the afflicted in their fits?

1. The same questions may bee demanded of these also. 2. They are to bee questioned in the presuasions very throughly, as they be, in chap. 17. Lastly, whether any search hath beeene

2. Friends.

The examination.

made, to find the marke? If they haue searched and found any, then how they know it from a naturall marke? If search haue not beene made, then to command some fittest for the purpose, to make diligent search.

3. Neigh-
bours.

See P. de
Loyer in
lib. de spe-
ctis.
his many
reasons
herof.
The exami-
nation.

3. Are *indifferent neighbours*. But some are fearefull, superstitious, or children, or old silly persons, whose testimonies are to be heard, but not easily credited, as being persons in such a case as this is, very much subiect to mistaking. Other neighbors, such as be of understanding, well aduised and conscientiable, are to bee questioned, and their testimonies regarded.

In questioning of these, it is to be demanded, 1. VVhether they haue seene the party or parties in their fits, and how often? 2. VVhat the life and course of such hath been? 3. VVhat they thinkel of the disease, whether naturall, or by the devil, or whether

ther the party doth not counterfeit, and their reasons euery way? 4. VVhat they think of the suspected party his or her life and conuersation? 5. If they suspect any, then vpon what grounds? And heere inquire of them the presumptious, and the more euident proofes.

4. *Are suspected aduersaries,*
either to the afflicted, or to the suspected VVitch. Though ill will we say, neuer speaketh well, as being willing willfully to mistake: yet is ill-will desirous to find matter, & will pry very narrowly into euery thing, to discouer what they desire to finde. Therefore though it be wisdome to suspect ill-wil, yet may some things bee found out by them, which otherwise may bee mistaken, or lye hid.

Inquiry may bee made of these: 1. Touching the afflicted person, what his conuersation is; and whether there be any pro-

4. *Aduersaries.*

*The exami-
nation.*

bability of counterfeiting? Then concerning the suspected, what he or shee is, and why thought to be Witches?

5. *The Physician.*

The examination.

6. *Wizards report.*

The examination.

5. The *Physician*, if vs haue beeene made of him. It is very necessary to haue his iudgement in this case, to know whether the disease bee naturall, as hee vpon mature deliberation, and diligent search hath found it? or whether there bee any counterfeiting herein? or if the disease bee not naturall, yet whether Satan may not mixe with it his supernaturall power, beyond the force of the disease? These are for Physicians to iudge: And therefore it is very requisite to haue the aduice of some iudicious Physician herein.

6. The report of a *White or good Witch*, as the people call him or her. This Witch must be brought before Authority, and it must be demanded of him or her, i. What they haue reported

of

of the suspected partie? 2. Vpon what grounds they haue thus accused the said party? for such an one may know the other to bee a VVitch, one of these two waies: 1. Either vpon some inward acquaintance; and so either by sight hath obserued, or by conference hath learned so much from the suspected, or secondly by his owne familiar spirits, as before I haue shewed by example in chap. 8. in one *Ioane Willimot.*

Now, if such an one bee a Witch indeede, hee or shee can discouer the other, and can tell where their mark is, what bee their practices of Witchcraft, & so is able to conuince the other of the crime. Therefore such a witnesse in these things must be diligently examined. And if he or shee cannot bring fufficent proofe to make the accusation good, such an one deserueth seuerre punishing for their speech-

Wizards
not making
good their
report, are
to be pun-
ished se-
verely.

7. Witches
family.

What to
search for
in the
house.

The exami-
nation.

es against the suspected.

VII. Are the suspected Witches whole family able and fit to answer, and to give evidence; also such as be knowne to have had inward familiarity with the suspected? These vpon the parties present apprehension, are to be brought before Authority also, and forthwith, vpon their attaching, to be kept asunder from the suspected, and one from conferring with another, except it be openly heard what they say: for these of all other are most likely to be able to detect the suspected, in his or her secret sayings, or doings. At their apprehension, then also to search the house diligently, for pictures, or powdres, bones, knots, pots, or places where their spirits may be kept, oyntments, and for haire cut, books of Witchcraft, or charms, and such like.

These are to be examined, i. of the suspecteds cursings, and threat-

threatnings. 2. Of his or her much inquiry after the afflicted party, how he doth; and when he or she began to be so inquisitive; as whether, vpon some present falling out, and after his or her cursing and threates? 3. In hearing the party to bee ill, whether hee or shee boast any thing, or rejoiced thereupon, with the reasons thereof? After the examination of these presumptions, then to inquire further;

1. Whether they haue seene him or her call vpon any spirit, or to speake of it to them, or to haue seene them feeding them, or found any secret place to be suspected; and giving forth a noysome and stinking smell?

*Calling up
on a spirit.*

*Foretell
mishaps.*

2. Whether they haue heard the suspected to foretell of mishaps to befall any, or heard them speake of their power to hurt this or that, or of their transpor-tation, to this or that place, or

Company
with any
suspected.

Made pi-
ctures.

Getting of
any thing
from the
afflicted.

In a trance.

of their meetings in the night
there? or knowne them to haue
vsed charmes or spels?

3. Whether they haue seene
them with any other suspected
of VVitchcraft, and to haue se-
cretly receiued any thing from
them, and what it was?

4. Whether they haue made
any pictures? or to haue vsed a-
ny other tricks of VVitchcrafts?
See *Delrio, l.5, s.3, p.711.*

5. Whether they haue desired
to haue something belonging to
the afflicted, before the same
party were afflicted? or whether
the suspected he, or shee did get
any thing, to send or to carry to
the aforesaid afflicted, and what
fell out thereupon: and what the
suspected did at his or her re-
turne?

6. Whether they euer found
the suspected in any extasie or
trance, when & where? and what
he or shee hath told them there-
upon afterwards?

7. What

7. What he or she hath been heard to say, or beene seene to doe vpon the afflicted crying out of the said suspected in the fits or trances; and after accusing the suspected out of the fits?

*What said
or done to
the afflict-
ed.*

8. Whether vpon hearing that they should be apprehended, feare of death surprized him or her, and being apprehended, whether he or she sought to get out of the way?

*Feare, and
flying away*

Now, while these sorts are in examining, it were very good, in the meane space, to haue a godly and learned Diuine, and somewhat well reade in the discourses of Witchcraft and impieties thereof; to bee instructing the suspected, of the points of salvation, of the damnable cursednesse of Witchcraft, and his or her fearefull state of death eternall, if guilty and not repentant. That thus by Gods blessing, in the Ministers instruction, and his earnest praying for a blessing before

*Some godly
divine to
take paines
with the
suspected
partie.*

fore he begin, the suspected may be haply prepared to confession before Authority, when hee or shee is examined.

8. The parties suspected.

The examination.

Delrio, I.
5. Sect. 4.
723.
What to
marke in
the exami-
nation.

VIII. After all the rest, is the suspected to bee examined, but alone also at the first, from the hearing of all the other witnesses, or examinates.

The examination of this must bee according to the answers of the others, and their proofes and reasons, and that in the order as they were examined, and to make this suspected to answer distinctly to euery of their testimonies against him or her.

In thus orderly examining him or her suspected, to marke his or her down-cast lookes, feare, doubtfull answers, varying speeches, contradictions, cumming evasions, their lying, or defending of this or that speech and deede, or excusing the same. Also to obserue, if any words fall from him

or

or her, tending to *some confession*, as to say, If you will be good vnto me, I will tell you, &c.

And whether hee or shee can be brought to shed teares, or no : for it is auouched by learned men, vpon experience in many trials of Witches, that a VVitch indeede, will hardly or neuer shed a teare, except God worke the grace of true repentence, which wil appeare by a free confession.

If after this examination alone, he or she will not confess, then to bring the witnesses, one by one, to his other face, to iustifie their former testimonies; and to heare his or her answeres againe, and to marke how they either agree, or disagree from the former.

If none of these will work to bring them to confess, then such as haue authority to examine, should begin to vse sharp speeches, and to threaten with imprisonment

witches
will hardly
weepe.
Delrio, l.
5. Sect. 4.
726. num
25.

Meanes to
bring him
or her to
confesse.

Delrio, l.5.
Sect. 7. p.
735.

Prayer to
God.

See his life
and death.

sonment and death. And if the presumptions be strong, then if the Law will permit (as it doth in other countries in this case) to use torture, or to make a shew thereof at least, to make them confess as many haue done here-upon in other Countries.

But this extremitie shall not neede, if thus an examination be made, as it ought to bee, and withall, that prayer be made to God for a blessing in proceeding thereto; as ofte in France, vpon the examination of that grand VVitch *Lewis Gaufredy*, before noble Commissioners? One of these being (as the story saith) zealously affected, when hee perceiued how cunningly the VVitch by his answeres sought to blinde the eye of Justice, and that they could not catch him; he intreated the rest to pray with him; which having beene done with one accord, the wretch in his answers was so

con-

confounded, as he was taken in his owne words, and so by Gods hand, being thereto inforced, he fell to a full confession of his fearefull Apostasie from God ; and so was condemned and burnt aliue, as Witches be there.

C H A P. X X.

*The holy Scriptures do condemne
all sorts of Witches.*

THe distinctions of Witch-
es into good and bad, is on-
ly according to the vse of speeche
amongst the people: for Witch-
es are all bad, and condemned by
God, not onely for that they do
hurt, but because they are Wit-
ches.

Yea such Witches God doth
condemne, as abomination to
him, and to be rooted out, as mē
of all sorts, both heretofore, and
yet now too many, are ouer fa-
uourable vnto : this is cleare &
mani-

*conceited
good wit-
ches are
condemned
by God.*

Commande-
ment.

Examples.

Exo.7 & 8.
Isa. 47.12.
Ezek.22.
21.
Dan. 3.7.

manifest many wayes; as

1. By the words of the Law, where it is said, *Thou shalt not suffer a Witch to liue*: as if it had been said, If thou shalt finde one that is a Witch: though such an one as thou couldest be contented to winke at, and to passe by (as people now doe such as be called with vs, good Witches) yet shalt thou not suffer him or her to liue; no more then a bad Witch: If a Witch, then ought he or shee to die for the same.

I. I. By the examples of all recorded in the Scriptures, whom we finde to be such kinde of Witches, as got credit and estimation, loue and liking (as good Witches doe, and not as the bad, hatred and ill-wil) with Potentates and great persons in the world, as did the Magicians Sorcerers with *Pharaoh*, with *Nebuchadnezar* & *Belsazzar*. As did also *Simon Magus* with the Samaritans, who was held to be

be the great power of God, Act. 8. likewise *Elimas* was with *Ser-
gius Paulus*, and the *Pythonisse* with her masters, Act. 16.

Such they were, as by great persons were sent for, as those in Egypt and Caldea. Such as they would make use of, as *Balak* did of *Balaams*, as *Manasseh* did of Wizzards, and as *Sam* did of the Witch of Endor. Such they were, as many of the people sought unto, inquired after, Ier. 17. 9. resorted unto, yea & coun-
silled one another to seeke unto, whom they heard and beleued, as they did their false prophets. To these they had regard, and after these, as the Scripture speaketh, they went a whoring. Such they were as were openly knowne among the heathen, as among the Egyptians, Exo. 7. Canaanites, Deut. 18. 12. Phil-
istines, Isa. 2. 6. & Caldeans, Dan. 2. and 5. and also amongst the Is-
raelites, as appeareth by their re-
sorting

Act. 13.

Wizards
how estee-
med here-
tofore of the
wicked.

Nu. 11. 22.
2. King. 21.
6.
1. Sam. 28.
Ha. 8. 19.
Ier. 27. 9.
Leuit. 19.
31. & 20. 6.
Isa. 19. 3.

Names of
Witches.

Choscm.

Gnonen.

sorting to them, and yet these God vtterly condemned, howso-
ever men esteemed of them.

III. By all the names giuen vnto them, by which these sort are set forth, and rather such as bee now held good VVitches then such as be held cursing and bad VVitches.

1. Is *Chosew*, Deut. 18. 10. 2. King. 17. 17. which commeth of *Chasam*, *Futura predixit*, a Diuiner foreshewing things to come. Such people delighted in and consulted with, Ier. 27. 9. Ez. 21. 26. Such an one was *Balaam* Ios. 13. 22.

2, Is *Megnonen* or *Gnone* Deu. 18. 10. *Gnanan*, *Nubem ab duxit*, this is called a Southsayer *ex contemplatione caeli aut nubium*, *corumq; colore & motu ali quid predicere: observator nubium*: A gazer on the heauen and from the Cloudes to foretell something. To these did the people giue care, Ier. 27. 9. an

such an one was *Manasseh*.

3. Is *Menachesh*, Deu. 18. 10. Of *Nachash*, *exploransit*, *Scrutator*, a searcher out, *qui dies vel horas explorat*, & so conjectures and foretelleth. An *Obseruer* of times to know when it is best to begin a businesse, as *Hamans* Witches did, by casting lots before him. Of this *Manasseh* also was guilty.

4. Is *Mechashshephth*, Deut. 18. 10. Isa 47. 12. of *Chaphash*, *Magiam exercuit*, a Magician, one that can deceiue the eye-sight, by making something appeare to the sight, otherwise then it is. Such *Pharaohs* called to him to oppose *Moses*, these two, *Iannes* and *Iambres*, of whom S. Paul speaketh: and hereof also was *Manasseh* guilty, 2. Chroii. 33. 6.

5. Is *Choreb*, Deut. 18. 11. of *Chabar*, *conficiens est*: an *Enchanter*, or *Conjuror*: one joyned in a league with another, as

1. Ch. 33. 6
Menach-
esh.

Hest. 3. 7.
and 9. 24.
2. Chr. 33.
6.

Mechash-
shephth.

Choreb.

the Witch is with the Diuell: Such an one vsed charmes to tame Serpents, Psal. 58.6. Many such were in Babylon, Isa. 47.9. This is the same that *Lachash* is, Eccl. 10.11. *Incantatio.*

Ob.

Is *Ob*, Deut. 18.11. Leuit. 20. 27. one which hath a spirit, in Hebrew is called *Ob*, which in him or her doe give answer to such as come to inquire of them: such an one was the Witches of Endor, 1. Sam. 28. *Quaritemihi mulierem, habentem Ob*, or *Pythoñem*: Such an one was the *Pythonesse*, which brought her Masters much gaine, Act. 16. Such as haue this spirit within them, make answer out of their belly, of things past, present, and to come, to such as come, to enquire of them, their bodies being swolne like a bottle: or speakeing low as out of the ground a whisperer, Isa. 29.4. and hereupon he or she is called *Veneriognus*. To such the people had regard

regard, Leu. 19. 31, and incouraged one another thereto, Isa. 8. 19.

7. Is *Jidgnoni*, Deut. 18. 11. of *Tadang*, noun, a Wizard, 1. Sam. 28. 9. one also that can foretell things, and so called for his or her knowledge, as now wee term a wise man, such an one a wiseman or a wise woman. After this sort the people also sought, Leuit. 19. 31. and 20. 6.

Jidgnoni.

8. Is *Dorshel-hammathim*, Deut. 18. 11. *Consulens mortuos*, a Necromancer, one that consulteth with the dead, Isa. 8. 19. to know what he would desire of them. To which perhaps may allude that supposed speaking of *Dives*, of one rising from the dead, to tell his brethren what they should doe, Luk. 16.

Dorshel-
hamma-
thim.

9. Are *Haittims*. Isa. 19. 3. of *At, lenitudo*, such as whisper with secret and soft words, as our white Witches doe, in endeou ring to help man or beast. To these the Egyptians sought, as

Haittims.

M they

Isa.19.3.

Chartum-
mim.P.de Loy.
de spectris
c.12.In the new
Testament.
Mag. Θ .
 $\mu\gamma\gamma\alpha\tau\alpha$.
Artem ma-
gicam ex-
ercens.

they did to their Idols, as the Prophet sheweth. These are by vs translated, Charmers.

10. Are *Chartummim*, Exod. 7.11. Some doe call them Juglers, deceiuers, beguiling the sight: some hold them to be casters of Natiuities, *Genethliaci*; which tell people their fortune, by the time of their birth: and they are called *Cartummim*, from their making of circles, and Characters: being compounded of *Cheret*, *calamus*, a quil or pen, and *Ataman*, *clausit*, shut vp. These are onely the names expressed in the Hebrew tongue, in all the old Testament, which set out rather good VVitches, then these cursing bad Witches which none can abide, but such as be of their society.

In the new testament we find, onely the word *Magus*, a Magician, Act. 8. The Septuagints translate the Hebrew words by diuers Greeke words, to set out rather

rather the good, then bad witch. As *Glodamizomenos* from his fame: another *Apophthegnomenos* for his short and sententious speaking: another *Ornithecopos*, because hee foretold things by flying of birds: another *Eggastromathus*, one speaking out of the belly: another *Gnostes* from knowledge, a Diviner. So that all the names of Hebrew and Greeke in the old and new Testament, runne vpon such Witches, as the world doth follow after, rather then vpon this hurting and cursing, which I note not, as if these could doe no harine, but,

1. To shew how crosse God is, in his iudgement and condemnation of VVitches, from the common course of men, who wholly, and only fly vpon the blacke Witches, hunt them, imprison them, and hang them (as they deserue well) but they can passe by these white VVitches,

2. Chro. 33
6.
Mich. 5.6.
Leuit. 19.
26. and 19.
31.
1. Sam. 28.
3, 9.
2. King 21.
6.
Greeke
names.

Scriptures
runne vpon
the con-
demnation
of conceited
good W. tch-
es, and the
reasons
why.

whom the holy Scriptures do so decipher to vs, and condemne. These they can countenance and maintaine ; because these can satisfie their vaine curiosities, their inquisitiue natures, idle fantasies ; yea and sometimes their mischievous purposes : but the end of such courses wil be bitter : let *Saul* and *Manasseh* be a warning to all this kinde.

2. To manifest the bloudy malice of Satan in these latter times against mankinde, who hath stirred vp such cruell Witches, as be wholly vpō reuenge, tormenting men, and women, & their cattell, making a trade of killing and murthering, of which sort the Scriptures hardly giue an instance, except it bee in *Balaam* hyred to curse Gods people. It may be, others could, and did mischiefe; but it cannot bee concluded, either from the instances of examples, or trō their names, except, perhaps, somewhere the

Sepqua-

Septuagint doe vse the word **Pharmacos**, which yet is vised, as wel in the better, as in the wortle sense.

Let vs therefore learne to follow the Lord, hate VVitches, VVizzards, Magicians, South-sayers, Fortune-tellers, Astrologians, Inchanters, Juggling companions dealing with Sorcerie and Witchcraft.

To hate all
wishes.

1. For the great dishonour offered to God by these hellish miscreants, in the entrance, in the practice, and end of their diuellish Arts.

2. In conscience to Gods commandement, utterly forbidding to regard such. Leui. 19. 31. for it is spiritual whoredome

and, defilement, **Leuiticus 20.**

3. Because such as yfed them first, were Heathen, as Egyptians, Canaanites, Philistines and Caldeans: such as in Israel followed the heathenish customs,

The mo-
times here-
10.

were wicked and vngodly : as *Saul* who was a murtherer, 1. Sam. 22. a profane neglecter of Gods worship, 1. Chron. 13. 3. & one whom God had forsaken, had taken his spirit from, 1. Sam. 16. 14. an euill spirit was vpon him, to whom God vouchsafed no answer by sacred meanes, 1. Sam. 28. 16. and therefore he fell to Witches. And what was *Mannasseh*, but an Idolater and an obseruer of times, and so fell to Witchery, and to such as had familiars ? And the people which delighted in these, were haters of the true Teachers, and beleeved false prophets, Dreamers, and Diviners, Jerem. 27. 9. And with vs, what are they which regard these sorts, but either superstitious Papists, or Neuterals, or Atheists ?

Delrio, l. 6
pag. 1042.
monit. 3.
& 4.

4. The euill which in the end will ensue to such as hearken to these ; what got *Saul* by going to them ? They may sooth vp for

a time these vaine persons, but at length the Diuell wil pay them home: Examples abroad, and in Histories, and within our felues obserued, may terrifie all good Christians from seeking vnto, and regarding of such. For it's plainly said, *that the Lord setteth his face against such, to cut them off*, Leuit, 20.6. And if God be against them, what may they looke for in the end?

C H A P. XXI.

That all sorts of Witches ought to dye, even because they bee Witches.

Here ought no such distinction of Witches to be made into good and bad, blessing and cursing, white and black Witches, as thereby either sort should escape death. They may differ in name, but all are abomi-

Delrio, li.
5.16.pas.
775,776,
777.
*All Witches
ought to
die.*

The Law.
Exod. 22.
18.
Leuit. 20.
27.

The league.

Abomination.
Delrio, li.
6. p. 1042.

Idolaters.

nation to the Lord and ought to dye.

1. The Law of God saith, without exception ; *Thou shalt not suffer a Witch to live.* If a Witch, iustly convicted, death is due to such an one.

2. They all make a league with the Diuell : an act so execrable, to renounce God, and to betake themselves to the diuell, as for this thing ouely, they deserue death in the highest degree.

3. For these abominations the Lord vtterly destroyed the Canaanites, Deut. 18. 12. and plagued *Manasseb*, 2. Chron. 33. 6. which wickednesse of his, was so abhorred of God, as in his displeasure hee mentioned it many yeeres after by *Jeremy*, as a cause of remouing the Iewes from their land, and of leading them away captiue into a strange land, Ier. 15. 4.

4. Idolaters ought to dye,
Exod.

Exod. 22.20. and 32.28,29. and
inticers to Idolatry, Deut. 13.9.
because they worship Diuels,
Psal. 106.37.1. Cor. 10.20. Rev.
9. 20. But Witches worship di-
uels, they inuocate them, craue
helpe of them, worke by them,
and doe them homage, sacrifice
to them, and they doe it not to
stocks and stones so mediately
to the Diuell, as other Idolaters
doe, but immediately to the ve-
ry diuell himselfe. And therefore
are the greatest Idolaters that
can be, and so most worthy of
death.

It will bee granted that bad
Witches ought to dye, as being
guilty some of murther, other
some of committing filthinesse
with Diuels, by the confession of
innumerable Witches; and for
much mischiefe, and manifold
harmes which they doe.

But still some doubt of so
round dealing with the white
Witches, which cure folk, & doe

Delrio, li.
5. sect. 4. p.
719.

Gl. adut
e. obit

Incubi,
Succubi.

as they imagine great good, tell wonders, and delight their hearers, and sometimes their beholders.

These cal-
led good
Witches
shou Id be
put to
death.

In his Dæ-
mono. l. 1.
c. 7.

Bodin.
Dæmono.
lib. 3. c. 2.

The imagined good Witches, the Coniurer, Enchanter, Magician, Southsayer, and the rest ought to dye; for besides the former reasons;

1. As hath beene proued; the course of the Scriptures is generally against these.

2. *Saul* and *Iosas* put these sorts to death, 1. Sa. 28. 2. King. 23. 24. and King *James* in his booke saith of Magicians and Necromancers, that they ought to be dealt with, as Sorcerers.

3. In other Countries such haue been put to death. In *Flanders* there was a Magiciā, which by curing many diseases became famous, and was reputed a holy man, couering his witchery with appointing people to fast, to say their *Pater noster*, and to goe on Pilgrimage to this or that Saint, but

but his Magick practices being found out, hee had his desert. In France there was a woman Witch, which did cure some with a pretended medicine, and by saying these words, *In the name of the Father, and of the Son, and of the holy Ghost, and of Saint Anthony, and Saint Michael, thou maist be cured of thy disease*, commending withall the party to heare Massie nine daies: but for all this, shee had iudgement to be burnt for her Witchcraft.

Li. 3. ca. 5.

For these healers are also oftentimes hurting witches, and all healers doe entice people from God, in requiring faith of them, and do cause the people to run a whoring after them, as Moses speaketh, Leu. 20.6. Being therefore in league with Satan, being abominable Idolaters, intising people from their faith in God, they are worthy to die.

4. Very H[oly] then Emperours haue

See Master
R.berts
bis Treatise
of Witch-
er si, pag.
75. to the
end.

Bodin. I.3.
c.1. and 5.
and I.44.
cap.5.
Delrio, li.
3. sec.4. p.
719.720,
721.

haue put to death such as were
Necromancers, such as vsed to
cure diseases, such as would vnd-
ertake to foretell successe of
warres, and such haue bin exiled,
if not put to death, as would by
Art Magicke discouer them, see
examples of these in *Bodin. De-
monomania.*

They offend then that coun-
tenance them, that preuent their
apprehension, their iudgement,
and iust deserued punishment.

CHAP. XXII.

That the bad Witches in their try-
all in the persecution, conviction,
and condemnation, Should be
dealt with as is befitting
the course of Justice.

IT is miserable to beholde so
maliciously, how ragged in
bitternesse of spirit, the rude,
headlesse multitude, and other
vaine

vain people cry out against these sorts of wretched Caytiffs, saying *Expel them, Away with them, Hang them*, and some of them stick not to curse them. A brutish and vnchristianlike carriage.

It is true that their sinne is very grievous, hatefull to God, and to bee detested of all true Christians, as an execrable falling from God, into the deepest seruice of the diuell: but yet let men consider

1. A difference betweene their fearefull sinne, and their psons; hate the one, but not the other.

2. That Satan is a powerfull Deceiuer, and Seducer, who can make an *Eve* in Paradise, (being in the state of perfection) to be seena him, the Duell before God.

3. That by nature corrupt, we are no less apt to be misled by him, then they; walking in sinnes and trespasses, according to the course of the world, and

accor-

We are not
so carry our
selues un-
christian-
like to-
wards of-
senders.

The reasons.

Ephes. 2.1,
2.

Col. 3.3,7.

Titus 3. 3.
Ephes. 2.

according to the Prince of darkness, in inordinate affection, and other lusts, being foolish, disobedient, deceived, scrusing divers lusts and pleasures, living in malice, envy, hatefull, and hating one another. Thus by nature are we the childre of wrath, and bemired with the filth of sin, as well as they.

4. That therefore our difference ariseth not, from within our selues, as from our owne wisedome, will and power: but we are kept from their Apostasy, either by Gods restraining power: as he kept the King of Gerar *Abimelech* from Adulterie: as also *Pbaraoth* from ~~Abraham~~ *Abrahams* wife: or by his conuerting grace; so every one must say with Saint Paul: *By the grace of God, I am that I am.*

Consider, that some so dreadfully catched by Satan, may be Gods seruants, and be conuerted as was *Mannasseh*, and also

Saint

Saint Cyprian, of whom before.
And did not such as vsed curious
Arts, euen Magick, turne to God
and beleue?

Therefore let vs behold in
them a spectacle of mans misery,
as being left of God vnto the
power of the Diuell, and so bee
moued with compassion, to pray
for their conuersion. In our selues
preserued, behold the mercifull
goodnesse of our God, and so be
stirred vp to praise his name.
Thus shall we make a good vse
of both, and behauie our selues as
sober Christians ought to doe.

A note to the pety Iury.

They in a case of VVitchery
are euer to enquire three things.

I. Whither the party accusing
be bewitched?

II. Whither the party accused
be a witch?

III. Whither this same hath
bewitched the other. VVithout
the

the consideration of these three,
they cannot wel giue in their ver-
dicts.

CHAP. XXIII.

*Satan strineth to imitate God, in
whatsoever he may, as farre as
God will permit him.*

Many things may seeme
very strange, and hardly
to be beleueed, which are rela-
ted to be done betweene the Di-
uell and VVitches. But all this
will seeme no wonder, if men do
wisely consider, that Satan ende-
uoureth to bee an imitator of
God, not to please him, but ra-
ther to crosse him, and to beguile
these hellish Apostates, and to
increase the more their sinnes, &
iust condemnation.

Behold,

bladet.

which breed very well.

Salinella solidago biol. 1 ed. II.

variegata variegata solidago

solidago solidago solidago

*Behold
What the Lord doth.*

1. The Lord hath his set Assemblies
for his seruants to meet together.

2. The Lord hath his Sabbaths.

3. The Lord hath visible Congre-
gation which consist of good and bad
persons, learned and vnlearned, but of
these the last are the most.

4. Amongst these is the vse of Bap-
tisme, where they giue to the baptized
a name.

5. The Lord maketh a Couenant
with his people, and they with him.

6. The Lord confirmeth his coue-
nant with blood.

7. The Lord marketh his.

8. The Lord giueth to those that
are his, his Spirit and gifts withall.

9. These doe honour the Lord and
worship him.

10. These call vpon the Lord, when
they would haue his helpe.

11. The Lord had some which
wrought by his power, though they
by open profession did not follow him.

12. The Lord requireth faith of such
as seeke to him for helpe.

Behold

Behold
VVhat Satan doth :

1. So the Diuell hath his set meeting^s
for his Magicians and Witches to come
together.

2. So Satan with his Witches haue
their times, which they call their Sab-
baths.

3. So the meetings of these are of good
and bad Witches, some learned, and some
ignorant, but of these the greatest num-
ber.

4. So it is amongst these; for they
meete to christen (as they speake) their
spirits, and give them names.

5. So doth Satan and the Witches co-
uenant one with the other.

6. So doth Satan ratifie his covenant
with blood.

7. So Satan marketh his.

8. So Satan giueth to his a Familiar
or Spirit, and gifts to doe this or that
tricke of witchcraft.

9. So these doe homage to Satan, and
worship him.

10. So when these would haue helpe,
they call upon their Spirit or Devil.

11. So Satan hath some which worke
by his power, though they make no open
or expresse league with him.

12. So doth Satan by his instruments
require faith of such as come to him for
helpe.

13. The

21. The Lord cast some of his into
traces, in which they saw many things
and seemed to be in other places, Eze.
3.14. and 11.1.24. and 40.2. Reu.1.

22. The Lord would take some of
his, and suddenly carry them from one
place to another bodily, Act.8.39.

23. The Lord had such as could tell
of things past, things present, but hid-
den, and of things to come.

24. In the Scripture is told of curing
one disease, and the same to fall vpon
another, 2.Ki.5.27.

25. The Lord had such as could
worke miracles and strange wonders.

26. The Lord by his heauenly work
moueth men to holy actions, as pre-
paratiues to further them to a better
knowledge of him, when hee shall bee
pleased farther to reueale himselfe.
Act.8.28.

27. The Lord spake by a beast vnto
a Witch, Num.22.28.

28. The Lord ordained sacrifices to
be offered vnto him.

29. The Lord hath promised earthly
blessings, to stirre vp people to serue
him.

21. So the Deuill casts some of his into traries, in which they seeme to themselves to bee in other places where they verily beleue that they see and doe many things.

22. So Satan will take some of his, & carry them bodily from one place to another, Dclde disq. Mag 1.2. q.16. & 1.5. l. 16. p.760.

23. So Satan bath his, whom he teacheth to tell of all these sorts of things.

24. So wee may finde how when a disease is cured by a witch, it is transferred sometime upon another person or creature.

25. So Satan bath his Magicians & Sorcerers, to worke wonders, Exo.7.

26. So Satan by his hellish suggestions and operation, sturreth up people to thinke of, plot and purpose euill; so preparing them for himselfe, to accept of his counseil when he appeareth to them.

27. So Satan speaketh to witches, sometimes in formes of beasts, and sometimes in the very creatures themselves.

28. So Satan bath taught his to offer sacrifice, Num.23.

29. So Satan is large in his promises to such as will serve him, Mat.4.

Thus

13. The Lord had such as by words cured diseases, by prayer, and did annoynt the party infirme: so by some things brought them from the sick, & carryed to the sick againe, Iam.5. Mar. 6.13. Act.19.12.

14. The Lord by his seruant raised some frō the dead, I.Ki.17.21. Act.9.40.

15. The Lord had such as freely vſed their gift of healing, Mat.19.8.

16. The Lord had some, which by cursing and threatening procured euill vpon others, 2.King.2.24. Act.13.

17. The Lord tied his to certaine rules, and ordinances in his seruice, & sometimes to a certaine number, Ios.6.15.1. Kin.17.21.

18. The Lord maketh some to bee his, either by his owne immediate inspiration, and speaking to them, or winneth them to him by his instrumeats.

19. The Lord appointed some burnt offering for atonement, and so to free his from some euils.

20. In the Scripture is found the cutting of haire and burning it, Num.6.18 the writing of words, and the blotting of them out againe, and to giue them vnto one, Numb.5.23. also the giuing of a potion. Num.5.27.

21. The

13. So bath Satan such as seeeme by words to cure diseases, so by formes of prayers and by oyles: also by bringing something from the fiske party, and carrying the same backe againe.

14. So Satan maketh shew by his seruants to raise vp the dead, 1. Sam. 28

15. So will the Diuell haue such as shall professe to cure for nothing.

16. So Satan hath such, which by cursing and threats procure mischefe to others.

17. So Satan tyeth his witches to certaine words and deedes in going about his seruice, and to obserue numbers, to doe a thing so and so often, 3 times, 7 times, &c.

18. So Satan maketh some witches by inward suggestions, and his speaking to them, or by using other witches to gaine them to him.

19. So Satan bath taught his to burne something (as a sacrifice to him for an atonement) to free the bewitched from paine.

20. So Satan teacheth his to cut off haire, and burne it, & to write a charme and blot it out, and then give it one, also to use potions; thus seeming by these imitations to haue Scripture for warrant.

Thus

Thus wee see in these few things, how Satan obserueth the Lords doings and sayings, and therein striues to bee like him. The truth of these things on Gods part is evident out of the holy scripture; on Satans part the truth is set out before in these two bookees confirmed by many testimonies in the Margin every where.

The end of publishing these (not hitherto set forth by any) is to shew some ground of those things which wee finde related in the writings of men, and to bee done betweene Witches and Devils, which otherwise may seeme to be beyond all credit, & to be rejected as fabulous; which if *Wierus, Scot* and others had known, & diligently weighed, they had not so lightly esteemed of y true relations of learned men, and imputed the strange actions, vndoubtedly done by Witches, and Devils, only to braigne sicke Conceits and mad Melancholie.

F.F.N.F.S.

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